THE · BETTER · WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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Original Essays.

Written for The Better Way.

CHRISTMAS.

BY A. B. FRENCH.

When this number of THE BETTER WAY shall have reached the fireside of thousands of its readers the annual Christmas festivities will have passed. The writer earnestly hopes that they have brought joy and precious gifts to all. He believes in holidays and all the expressions and gifts that love and friendship can bestow. In our mad chase after wealth, fame and honor it is well to sometimes pause to emphasize those tender sentiments of the human heart from which we derive all that makes life worth living.

Christmas when viewed as a factor in our social life is of inestimable benefit. It brings with it reunion with the absent, which is a pleasure no words can express. Thousands of aged and infirm have looked through dimming eyes longingly and lovingly to the coming of this annual holiday as the traveler on the arid wastes of the desert looks forward to the shaded oasis. To them the thoughts that Christmas would soon come has been an inspiration and a blessing. The sluggish blood has flowed faster in the veins of the aged mother, and her eyes kindled anew with the glow of years long since gone, when she thought the ever blessed Christmas day would bring once again under the old home roof the children who are to her all this life can give. It is true they have grown to men and women with homes of their own, and perhaps children they love too, and for whom they battle the active cares of life, but still they are her children. She thinks and cares little for the honors they may have won, or the wealth they may have accumulated. To her they are still children just the same as in the long winter nights many years ago, when she bent over their beds kissing their tender cheeks and wrapped the quilts around them while the wintry wind howled pitiously without. Now is it less a blessing to man and womanhood to know that the old homestead still remains to visit, and that mother, the guardian angel of the household, is there to open the door and bid them welcome. It is only when death closes the door and the light in the window has gone out that we realize how much we have lost.

It is also a blessing to the little ones, however vague their apprehension of its origin or the identity of their benefactors. The dolls, skates and the innumerable presents they receive are more valuable to them than bank stock or bonds. Moreover, their happiness reflects untold good to the giver. Cold indeed must be the heart that has never been touched by the pure love of a child. Childhood is the roseate morning of human life—red with the glory of the sun—vocal with the song of birds and fragrant with the breath of flowers. Moreover the Christmas often brings blessings to the poor and unfortunates. Not unfrequently for them the angel of charity brings a needed gift, although she may veil her face from the object of her tender bestowal.

We therefore believe in all the tender impulses Christmas awakens in our social life, which is too much isolated and mercenary. But why not any other day or every day the same as the twenty-fifth of December? Is this day any more sacred to friendship and charity because the sun has gone into his winter solstice? Are we to regard it more than other days from the fact that the doubtful claim is made that it was the birthday of one of the world's saviors? What if a child of unknown parentage was born many centuries ago on this December day under the shadow of Judean hills? The savior of this world is not one but many. They are not alone born on the twenty-fifth of December, but their birth has consecrated all the days in the calendar of the ages. They do not belong to India, Judea or Arabia. Wherever man has lived, toiled and loved, saviors have been born. They do not belong to any past age, nor are they necessarily of foreign blood. Why render all this homage to the dead regardless of the living? It is an unfortunate tendency of our time to grope among antique grave yards for our heroes, saints and gods. We are too apt to reserve our best words of others for an obituary notice, or that we may carve them upon tombstones. Our saviors are with us now if we could but see and appreciate them. To one it may be a happy trusting child, wiping with a lily hand the sweat of toil from labors throbbing temples. To another a heroic, faithful wife, parting with loves magic wand misfortunes frowning clouds, or bending with heaven's own tenderness over a couch of pain. To another, man or womanhood, leading with firm, unfaltering steps, the trembling feet of age down to the bank of death's mystical river, and holding torches to dim eyes that they may see beyond the willow and cypress the smoke of the cottages which dot the eternal hills.

Let us never forget these living saviors. They are ours to bless, encourage and enjoy. No unknown star may have watched for their coming. No shepherd listening for their infant cry. But they are here themselves stars in the night of our earthly pilgrimage and faithful shepherd who guard love's lambs in a world where the wolves of pain, doubt and fear seek their prey.

Written for The Better Way.

THE END OF WAR.

BY HUDSON TUTTLE.

There will come a time when war shall cease, not from the activity of philanthropists, but from the inventions which will make going into battle the certainty of death. Paradoxical as it may appear, humanity should encourage the application of the most destructive measures. The courage of the soldier may revive behind the screen of smoke, which renders his aim and that of his antagonist uncertain, but with smokeless powder and rifles carrying balls true to aim, he must know that it is a duel to the death and a form of actual murder. If the purpose of engaging in battle is to defeat the enemy, why be so choice of means? The opposing armies are there for the purpose of destroying each other. It is folly to fire cannon carrying only the ordinary shell when shells filled with well-known explosives would be capable of shattering a whole regiment. Launched at a fortress their explosion would annihilate the walls and leave only an indentation in the earth. No iron or stone rampart could oppose the least resistance to their terrific explosive. With the present long range rifles practiced soldiers would be able to kill every member of a charging column long before it came in close contact.

The means are in the hands of the inventors by which an army, however vast, may be annihilated in an hour, whatever defenses may be reared for its protection. The inventors for defense have not kept pace with those of destruction. No ship can be constructed able to withstand the explosive torpedos or bombs. The folly of the United States Government in constructing a fleet of steel ships is made apparent by the fact that such constructions are already obsolete. It is like a farmer purchasing and using sickles in his harvest instead of a binder. Swift vessels, capable of the utmost speed, carrying a simple armament of explosive bombs and torpedos, is the only navy required. The coast defenses need no fortifications such as were necessary in the past, for however strongly built, they would be more defenseless than the open plain against the new weapons of warfare.

Approaches to harbors may be better guarded by a few bomb carrying cannons and skillfully arranged torpedos. In fact the proposed navy with all the enormous outlay will be worthless as a fighting force. But as boys are fond of tops, nations actuated by the same motive are as pleased with toy ships, toy armaments which have no more value for defense than the bearskin cap of a drum-major to the music of the band.

The way out of war is to make it so dreadful, the chances of death so infinitely against escape that nations will find it impossible to recruit their armies and be compelled to adjust their differences by international law instead of the brutal method of force. There is no difference in principle between a nation resorting to war to settle a claim or resent an injury, than of a man taking the law into his own hands. Very soon will it be accepted that death on the battle field is murder, and the courage now vaunted and glorified will find a place by the side of that which impelled the murderous duelist. The brutes adjust their differences with horn and hoof, with tooth and claw, and brutal man has with club and armor, spear, battle-axe, sword and musket destroyed or been destroyed. The spiritual man has grown out of this condition and the new age will look with shivering horror on the engines of destruction of the present, yet will regard them as the means whereby the fields of peace have been gained, and so long protected against the unreclaimed people who lingered on the borders of the brutal sphere of force.

Written for The Better Way.

DUTIES AND RESPONSIBILITIES OF SPIRITUALISTS.

BY CALVIN BROWN.

NO. 3.—CONCLUSION.

Such limits as ordinary readers might prescribe for a newspaper which will not admit of an exhaustive treatment of a subject as comprehensive as that here attempted by this writer, he can expect only to present such brief consideration as may induce his brethren in the faith of Spiritualism to look earnestly into its significance and practical adaptability in the every-day affairs of mankind and to resolve, each and all, to engage actively in the work demanded by its teachings in their application to the abrogation of our present materialistic social system, and the inauguration of the more harmonious and just one prescribed by the laws and principles of their sublime philosophy.

Spiritualism as an eternally operative enactment of nature reveals itself among us to-day as the mighty evangel whose prophetic voice declares a change in the affairs of men, when these old effete ways of theirs shall pass away, and all things shall become new. In its real economy and use, Spiritualism means this or it means nothing. Those Spiritualists who see in it merely a source of gratifying wonder and curiosity, a centre of the invisible showman's marvels, and content themselves with this fugacious and barren result, thinking only of their imagined free pass to the "sweet bye and bye" as the grand purpose and end of their "investigation," for all the good they can do in the vast constructive work it is destined to achieve, had better conceal their idle indulgence, their pretensions to rank as loyal believers, and their neglect of duty, and stay among the crowd of the willfully ignorant and the indifferent. In its decreed purposes, Spiritualism demands true workers only, and needs no castle of indolence, declaring the magnificence of its marvels.

The duty and responsibility of Spiritualists are involved in the teachings of Spiritualism as constituting an exact ethical or moral science, meaning by the term "science" a body or system of knowledge founded upon the discovery of existing phenomena, their mode of occurrence and action, *i. e.*, their laws, and their effects so far as they can be traced, the latter element of this knowledge being the most essentially and practically important. The two fundamental facts revealed to us by Spiritualism are the continuity of human individual existence after what we call death, and the continued progressive development of the inherent potentialities of the individual during that existence. These two facts witnessed and demonstrated by its sensible phenomena, may be considered as its body and soul, and in this dual form it presents its grand lesson of faith and works so vaguely and discordantly intimated by the old theology.

In the phenomena of Spiritualism, therefore, intelligent Spiritualists recognize the basis of a science wherein is involved, as in every other science, the existence of allied natural laws. The laws here designated, which may specifically be termed spiritual (although physical phenomena are often manifested through them) operating upon the most vital interests of mankind, impose the obligation of their study for their proper understanding, and their observance by their application to those affairs of life to which they are organically related.

No science yet organized by man has remained without application to his interests. Conversely, no true interests of man can exist without scientific rules for its promotion. In the whole category of the sciences, from mathematics down to biology, their importance is recognized. Their study and application become indispensable. Without this many human undertakings would be barren, if not impracticable. Empiricism, which tentatively gropes its way towards the performance of useful purposes, gives place to the substitution of demonstrated rules of science and the desired results promptly follow. The especial adepts in the sciences become the true oracles of the community; its priests to whom the general voice appeals on occasions where practical information is required; the quack may command the attention and patronage of the ignorant, but the intelligent seek the known scientist of the matter involved in the enquiry.

Too much emphasis cannot be given to the assertion that no human interest can exist that is not underlaid by phenomena and principles which constitute the basis for a science from which flows a practical art. Religion, or what is termed such, and ethics or morals, are no exception to this truth, although they generally have been considered as matters of especial supernatural revelations. The common notions of religion, whether congenitally held or otherwise acquired through influences of education, have by various sects and nationalities been severally raised to authoritative domination and accepted under the *ipse dixit* of their hierophants, as though they were based on actual phenomena and could be verified by an appeal to accessible illustrations. In such a case religion would have entered into the scientific hierarchy and established its claim to belief and practical observance through its demonstrative logical power; it would not have remained divided into a thousand conflicting creeds held by antagonistic sectarians, any more than the science of mathematics.

Opposed to the popular ideas of religion and its alleged authenticity, as based upon direct and especial divine personal revelation, with a proclamation of mere arbitrary dicta. Spiritualism has appeared with its mighty array of phenomena revealing the existence of natural laws underlying and governing its whole system of causes and effects, which may be experimentally verified by whomsoever chooses to investigate it. Unlike the vague ideas or sentiments of popular religion, which, inherently, for want of positive demonstration of its truth, involves doubt as to its duties, and especially of their attending consequences and personal responsibility. Spiritualism, with its irrefragable verities, appears with an absolute conclusiveness of its vital bearing upon the well being of mankind, and hence, as above intimated, with a stern demand upon their observance of its laws.

In this view, perhaps, Spiritualism may be called a "religion," giving this term the significance of its etymological derivation, inasmuch as it "binds" its subjects in virtue of the action of its laws to their obedience. If therefore we are to retain the term "religion" as definite of that sentiment which in relation to human intercourse regards conduct and its consequences, knowing, as we do, the rigid connection of these entities, we must admit that in order for it to become intelligently acknowledged and practically authoritative, it must have a basis of natural phenomena, which can exist only by virtue of universal law. A religion assumed upon any other grounds can have no scientific validity, and consequently can lay no authoritative claim to its acceptance or observance or to the conduct of the community.

In the grand fact of Spiritualism, namely, its demonstration of the continuity of human life beyond its earthly phase, is involved mandatory corollaries which no thoughtful Spiritualist can ignore without incurring the consequences of their neglect. For in this fact is embraced a conscious individual identity with its innate perception of right and wrong, the two opposite sides of that immortal principle on which hangs the whole economy of human life as regards its well or ill condition. Spiritualists, therefore, cannot fail to recognize the moral obligation and responsibility of all who may come to the knowledge of this all regnant truth; their convictions have rendered them hostages for the fulfillment of all the personal duties on which depends their happiness or the contrary. They have learned that among the conditions of that future life there will come, sooner or later, with accrued painful interest, the consciousness of previous neglect of duties, whether in the earth or spirit form, and that this omission must be supplied. They know that retributive consequences follow antecedent courses of life, and accrue by virtue of an inexorable law, which is operative in the minutest details of its subject province without the possibility of evasion.

Under these solidly established premises, a sincere and intelligent Spiritualist, with a due knowledge of the facts, will clearly perceive a stern obligation of duty in all the affairs and interests of the life to which he is allied, and that in the neglect of this duty is involved a responsibility or moral debt which will eternally remind the debtor of an unpaid claim until, to the last penny, it is discharged.

This duty and responsibility are both personal and communal. The individual may build up a character complete in all the attainments of an ideal manhood or womanhood, and stand before the public as an exemplar of personal perfection; but in the effort to reach this result the factor of duty towards the neighbor must enter. Mere study and meditation with the operative influence of the best models, and even the sacrifice of martyrdom, pursued under the cenobitic system of isolation, will not avail to meet the demands of the spiritual law which governs the achievement of the life problem of personal duty. The contemporary existence of millions of Simon Stylites would not constitute one perfect character as an evangel of duty. An exclusive devotion to mere personal accomplishment, beginning and ending with the motive of self-perfection, with a neglect of duties for the benefit of others, leaves for net result an imperfectly formed ideal, which the integral spiritual law will not be satisfied with; its demands will be but partially met, with a balance still due.

And so with any sect of religionists or others. A restricted devotion to the dogmatism of a creed, however its advocates may conceive and sentimentally apply their tenets to themselves, succeed only in molding their communal character in a partial form, missing the development that would result from the proper and complete exercise of their powers. Christendom (so-called) in failing to realize the full comprehension of the social problem presented by its founder's prescription, and in wandering off upon the track of a post mortem salvation and engaging in polemical disputes of how it is to be effected, without a united purpose in the redemption involved in our earthly interests, leaving mammon to see to that, has failed in the accomplishment of an integral advance of its nominal professors, which was the work it was appointed to perform, and has left them still in a discordant social condition, wherein the truths of human solidarity and fraternity are practically ignored, and the progress of society abandoned to the rule of a materialistic conviction that the present is the only life, and therefore each for himself must secure what he can of its ephemeral enjoyment.

Spiritualists also, as a body, may be considered in danger of a like delinquency in regard to the practical demands of their philosophy through an exclusive indulgence in the fascination of its phenomena and consequent neglect of its serious study. Supposing them, however, to appreciate its implications, it might be expected that their zeal for their new and sublime faith would carry them further in a general obedience to its requirements of duty both personal and communal, than the influences of the old sterile dogmas of theology have advanced their followers, yet we know that among the millions who have been converted to Spiritualism far too many have remained apathetic to its implied demands upon their duties. Perhaps they are too much immersed in the joyful assurances of an exalted future existence to consider the necessity of their personal efforts to merit the attainment and full benefit of that condition in the discharge of the earthly duties exacted by its laws. It is also to be suspected that much of the normal power of Spiritualism is deadened by the sordid influences of this ultra commercial age which have taken too deep a hold upon many nominal believers to admit of their active interest either in the general cause or their own spiritual advancement. Spiritualists whose introspection suggests these effects in themselves, will do well to consider how they can get rid of them, and it needs no other mentor than a conscientious regard for the obvious teachings of their belief to bring about this result.

The philosophy of Spiritualism declares the transcendent value of a sustained aspiration to the lofty standard of personal perfection involved in the inherent potency of the human being, and whose scope embraces the acquisition of all knowledge and development of every kindly sentiment and feeling that may apply to the well being and happiness of others. This twofold standard, although it cannot be definitely fixed in the mind, being an infinite one, is sufficiently disclosed in the desire of every one, who is not an incarnation of selfishness, for the approbation of his fellow men, this acquisition in its highest attainment can be won only by the performance of service to them. The popularly considered representive man or woman adorned with the accomplishments of mere intellectual or artistic graces enclosed in an ornamental shell of adventitious acquirements and arrogantly parading through the community without bestowing upon its interests a thought beyond the coveting of its admiration, is but a sad failure in the comprehension of the true ideal of manhood or womanhood. The money profit monger, the grasping millionaire who like a leech sucks up the wealth of the community without returning it in benevolent deeds, remains in the outer darkness of spiritual blindness—he is but a mere display of its antipodal principles however he may be lauded and envied by public indiscrimination. And so of the sybarite, the pleasure hunter and all who aim only for the exclusive indulgence of self—the grand ideal of personal perfection lies in the perpetual aspiration and endeavor for powers to be exercised in the vast field of humanity, and not in the narrow enclosure of a sordid personal gain.

We have an undoubted right to enjoy the pleasure resulting from a proper use of what is necessary for physical, mental and social health. The dictum "Deny thyself," ascribed to Jesus of Nazareth, can be comprehended only in the light of a renunciation of those things which impede one's proper development, since nobody can think of denying himself in aspiring to his own improvement; in this aspiration and in the consciousness of right motive and right action employed therein, he must realize the satisfaction of which it is not possible for him to deny himself. The true road, however, in which this action lies is that leading directly to the benefit of others—in this direction and in this only is it possible to deny one's self, and then only in a relative sense—in the motive founded upon the needs of others and the desire to help them, with the abnegation of selfhood it nevertheless potentially operates, though as a secondary object of satisfaction, which it realizes in the consciousness of its efforts and the good intended to the neighbor—its satisfaction comes as a brilliant reflection from the assisted object, and when added to the meed of gratitude it charms like an echo of the song of the lark soaring in the sky. The selfhood is thus spontaneously taken care of and it realizes that its highest good is secured through its efforts made in behalf of others.

Written for The Better Way.

INTERESTING AND EXPLANATORY.

BY JOHN WETHERBEE.

It seems to be my mission to keep the phenomena to the front. First, because they are the only distinguishing feature of Modern Spiritualism. Second, because the eloquent workers for the cause—the platform speakers—are apt to give the mediums for physical manifestations the cold shoulder, as if such phenomena were of minor importance. Third, because it is the sensuous phenomena that convert people to Spiritualism, and not argument or eloquent talk.

In doing so I always speak from my own experience, and where I am absolutely certain of their genuineness; very rarely of other's experiences, however interesting, for seeing is believing. I have never had to take anything back, and never expect to, for where there is a shadow even of doubt, my ready pen is silent. I wish at this time to refer to one or two others' experiences for a purpose; I think they will be interesting in themselves, and the purpose is to explain an article that appeared in THE BETTER WAY of October 18th. I do not really think it needs an explanation, for the facts stated were absolutely spirit manifestations, and when such is the fact they need no qualification, no matter what their source; but my mixing up my valued and venerable Dr. Crane with my statement, placing him, as he says, in bad company, was an indiscretion. My ignorance that Dr. Stansbury "was an association he wished to avoid," is my excuse, and for which I have apologized autographically.

It may be remembered that I wrote a letter to Dr. Crane, giving some facts that I thought would interest him, as I had often done, but instead of mailing it to him I printed it in THE BETTER WAY as an open letter, thinking the fact so important, and still think so, that that somewhat dramatic form would add to its interest to general readers, and of that I was not mistaken. I am not sorry I stated the facts, but I am sorry I unnecessarily connected his name with the statement.

I am one who thinks the phenomena are the important thing, not their mediumistic source, though when that source is pure and high toned it adds a lustre to the phenomena or facts that are witnessed; but facts are facts all the same, and if the manifestations are unmistakably from spirits, they are worthy of attention, and those through Dr. Stansbury which I related were certainly from spirits, and some that were identifications were high toned spirits, judging them by their lives as mortals, and I appreciate their coming, no matter where the source. A gold guinea is as acceptable from the hands of a leper as from one with pure blood. We don't say to the first, "Get thee behind me, Satan;" perhaps we put a paper around it to prevent contamination. The paper I put around my guinea was truth. I know nothing about Dr. Stanbury's antecedents. I only know he was in this city about a year, and making many friends; he appeared to be gentlemanly, intelligent and educated, and stood well, I understand, with the Banner of Light. With all this, then, as an introduction, I would like to state my connection and intercourse with him, in doing which very briefly I think I will be interesting the readers of THE BETTER WAY.

I had heard of Dr. Stansbury, but had never met him until he had been here a year or more, but had heard him spoken of as being a good medium, and by some people who don't slop over. Horace Weston, a careful man and veteran Spiritualist, had some wonderful tests on slates through Stansbury, as remarkable as any I had ever heard of. There were very many. It is not necessary for me to relate them, only to say that they were certainly reliable spirit phenomena, and he wanted me to have a sitting with him. I felt like doing so, but I neglected it, and in the latter part of the summer I called on my friend, Dr. Smith, whose wife, Dr. Julian Smith, had been very sick for quite a while, and thought near her end, but was well when I called. He said to me, "Have you seen Dr. Stansbury?" and I said, "No, but I intended to." He showed me some slates that he had in gilt frames, the pictures and messages were so remarkable. He was a stranger to Dr. Smith, but Mrs. Smith's control, Dr. Winchester, wrote about her case, said they were doing right, not to be alarmed, she would soon be well, and she was. All this, however, is not my reason for referring to it, but for the following, which is worthy of record:

When Mrs. Smith was well enough she went and had a sitting with Stansbury, and before she went she wrote the names of her father and mother and two children, who were all departed spirits, each on a paper, and took them with her. When the sitting began the Dr. passed some paper to her to write the names of some spirits she would like to hear from. She said she had some with her, and he said that will do, and she put them between two clean slates, and Stansbury never read or touched them, and the slate was filled with writing, something like this:

"Mother, you seem to have forgotten me, but I have not forgotten you, and I will write this communication to you, for the others you have remembered."

Then followed an intelligent and appropriate communication, signed by the name of a son who died thirty-two years ago, when he was two years old. The name was correct; the fact had slipped her mind when she wrote the names of those who had passed on at a later date.

This is a very important fact. The Smiths are very reliable people. The little one had passed out of the mother's mind, until the child had reported himself. The medium could not have known or read it clairvoyantly from her mind, or the spirits either, for it was not there, and the name was not written on the paper. If that is not a pretty clear case of spirit identity, I do not know what is. I rarely write other people's experiences, but I have the details and the proofs so exactly, and knowing the Smiths so well, and having had similar experiences myself, I am sure I am stating facts.

Soon after this I met Mr. Weston, who had been at Onset and had other sittings with Stansbury that were equally satisfactory and worth relating, but is unnecessary here. I at once arranged for a sitting, an account of which was printed in THE BETTER WAY, I using the letter I intended for my friend, Dr. Crane. I need not refer to that in detail, only to say it was very wonderful, made a deep impression upon me, for I am absolutely sure the writing was the work of spirits, and some of the messages positive identifications.

Reported for The Better Way.

MRS. LILLIE'S LECTURE AT BERKLEY HALL, NOV. 7, 1890.

One of our hearers some time ago asked us to dwell upon the songs of David beginning thus: "The heavens declare the glory of God and the firmament showeth His handiwork." All of you have read these words, and I am borne back to childhood age in standing at the side of my father's knee and I hear these words read. We go way back and find ourselves among the ancients who looked from nature to nature's God. Primitive man was a worshipper, bowing before that which he did not understand; modern man is an enquirer, an investigator, that which he knows not, he endeavors to comprehend, reaching to the depths as far as possible. To day though man is an inquirer and investigator, through his inquiring and investigating he has been led to a point where he has admitted it to be a problem rather than bowing to that he does not understand. That spark which he inherits from the central source he has no name for except Infinite source, Infinite power, Infinite wisdom. We stand in reverence before the unknown and to us the unknowable. By spirit communion what do we mean? We admit that every man has this added power of acquiring knowledge, and we find the soul becomes reverent so far as we understand all that which is excellent, grand, sublime. The lowly shepherds of the Nazarine's time saw opportunity for deep thought which they reverenced. Look at the universe of which the psalmist sung—go away with me to mountain scenery or by the side of grand old ocean and let the bright stars and crescent moon come out in the vault above us, and if there is anything worshipful in man it will respond at this hour. Astronomy and astrology were the sciences at the time of David, and although it almost became lost for a time the ancient Chaldeans and older Egyptians were believers in the power of the starry planets to control the destiny of man. We go back to the time when the solar worship and sex worship were twin sisters, when by his reasoning man put cause and effect together and drew his conclusions therefrom. Looking upon the earth he found it corresponded to the center of power, and man became a sun worshipper. In these old walks of life when man worshipped, he sought to define that which we are seeking to define to-day; he could readily cry out as did David in the words repeated. We may take the Bible record of the creation; of all things it makes the earth first and then the moon and stars to give it light. Understanding teaches us to-day that the more knowledge man has the more reverential he is in his nature, although the outside critic says we do not believe in God, it is because they do not understand the word God, for the true spiritual philosophy calls forth the deepest reverence and it awakens the divinest worship that can be conceived. Although in the past some sacrifice was made that He might be pleased, we do not believe in it, for we know the noblest worship is to live out the God principle within, and this is the highest worship and calls forth the deepest reverence. The church in its primitive state was Spiritualism spiritualized according to the days in which it was. The early Christians were fishermen; they followed the lowly teacher in the simplicity of thought as he gave it; a little farther on in history there came about a crystalization which took a romanish form, the external form of pomp and ceremony, it lasted for sixteen hundred years, then came a revolution and revolt, and from this came Protestantism and then doctrinism and creedlism and formalism. These have given their exponents to explain the meaning of the Bible and the scheme of punishment has taken the place of the simplicity of the early Christians, while we recognize the beauty that is in all these songs, we look upon nature in its eternal progress and we may sing in ecstacy the heavens declare the glory of God. There is an abiding manifestation and as we look upon nature in all her manifest beauty, we know there is an underlying cause of everything. Day unto day nature showeth her handiwork. A man picks up a piece of rock to-day and finds in it a volume from nature to man and from man to God. There is a power in nature every way accurate, we need not wonder that the ancients gave to it personality, for we cannot think of that which is beyond our capacity to comprehend. It was the most natural thing for man when he saw suns, stars and systems all obedient to law, to conceive a law maker, and man is not out of it to-day; he stands reverent before a power he does not understand and yet some have no reverence, there is not such a thing in their composition; emancipate them by a knowledge that there is nothing to fear and they could not reverence for they have no reverence to begin with. This lacking in their composition makes them disgusted with old ideas since there is nothing to fear and they don't want to hear anything about God.

The firmament showeth his handiwork and speaking of Him as a personality grew from ancient Spiritualism. Read your Bible carefully and you will find this woven and interwoven through it. When anything spiritually bright occurred as clairvoyants see to-day they did not understand it and they bowed down and worshipped and asked, "Lord what wouldst thou have me to do." The stars, the water, the fire, the air were filled with these gods of mythology. Thus we see the personality grew out of experiences, but they had not sufficient understanding to understand them. Question: How do you regard the Indian trouble? I believe it arises from the misunderstanding between the two, and most of the difficulties of the time arise from misunderstandings. In the latter day amid the exciting scenes of murder and slaughter, a girl among them in a condition of suffering, seeks refuge under water and comes out of her strange retirement saying she has seen s spirit which says they must change their customs, and the Messiah would come and wipe out the white race, and so they constitute a ghost dance and the white people are frightened and then the Indian gets frightened and so it all grows out of misunderstandings. Is man doing justice to the Indian? Put yourselves in their place and see if you do not find enough to make devils of even white men. It is a fact that man has not done justice to the red man. Let some foreigners come here with improved implements of war and drive you out of Boston and back to the woods and back again, and would not the white man prove a devil? If this will not do go with me to Andersonville and I will show you a Christian war. It is God's plan I presume. If we believe in a God we must accept it, if not it is nature's plan. It is a survival of the fittest. We shall see man enlightened and improved and dealing justly with his brother, be he white or black. When the angels heralded the birth of a Christ, they sung peace on earth good will to men, and yet there were nineteen hundred years of bloody wars and contentions that right might prevail and we are still waiting for it. It is good to sing of peace and good will but it hasn't come yet. When we see the appetites holding men we wonder what this song means, but we look into the hearts of men and we say we know they take not into consideration time. It may take 10,000 years more but we shall see it. Man is growing towards it, and although the 2000 years seem so long it is but a day when we consider it took all that time to get you and me up and we are only ordinary mortals, yet the case is hopeful.

Question: Are we endowed with free will? Man has not free will. The planets are governed by natural law, hence are not free except in certain limitations. These variations in human lives we put a great deal of stress upon. You cannot go out of your own orbit without impinging upon one another. We are creatures of law and circumstances. We are very likely to think "I would not do so and so as such a one does," you would do so in that orbit, but in your own orbit you could not do it. Thankful we ought to be if we have honesty, integrity and the virtues on our side.

Question: Is double punishment right? Yes, of course it is. The punishment of the spirit belongs to the law. What would our earth be without man's law? Some say better, some worse. But we need a law. They are some who cannot govern themselves; they are like children who need guardianship and guardianship means protection. Law is often misinterpreted and man does not carry out the divine law even with themselves.

Question: If, as they say, there is only a thin veil between us, how is it there is no night there. This is symbolical. While it is night with you it is day somewhere else and there are places on your earth where the night is six months long. Now we say there is only a thin veil between us. You do not see each other as spirits because it covers each other from sight, but there is a spirit land and in that home distance is annihilated, and we can overcome it so quick that you may say there is only a thin veil between us.

AUGUSTA FRANCIS TRIPP.

A good conscience can bear very much. —Thos. a Kempis.

REMINISCENCES.

To the Editor of The Better Way.

In the early days of Spiritualism business called me to Cambridge, Mass., and Boston. Having become interested in mediums I called at the National Hotel, and there I met for the first time Wm. Berry, who was one of the original founders of the Banner of Light, and the director of Mrs Fanny Conant's public seances. I was favored with a seat through the politeness of Brother Berry, in this lady's circle. Several spirits came through her and it was a fine entertainment to hear our unseen friends talk, each having his own peculiar manner and matter to convey, telling of incidents, places of birth, deaths, time when they died, &c., all of which were recorded verbatim and published in the Banner together with questions and answers. Several bankers had died but just before and one I remember was John Thayer, who had lived in Brooklyn, whose message appeared in the Banner message department, owning up as to his life of money making to the neglect of his soul, and he came humbly confessing to those he had overreached in business affairs. Some of his friends seeing the message published took exceptions to his humble statements of exacting exorbitant interest, grinding the poor and enriching his coffers and causing suffering to the poor.

These came out in reply, publishing their sermons — trance — denying the truth of the message, but this only tended to cause the Banner folks to investigate more closely and to find where the unhappy spirit had drawn his lines so tight around an oppressed woman as to cause much suffering to her family. After this I saw a message in the Banner from a spirit saying that when he found when he arrived on the other side of life Eben Francis, a street sweeper; Sam A. Way, hunting for a job doing chores, and John E. Thayer prowling about his closets to find his money and wanted to know why people did not notice him. Now these were three noted bankers, the last but one I was acquainted with, and his close dealing practices even when he was crippled with rheumatism and near to death's door.

After my first introduction to Bro. Berry, finding him congenial and a horse fancier, I became somewhat intimate with my friend, and as I boarded not far from his residence in Summerville, I used to go to his house and hear his experiences on what he received through Mrs. Conant. He told me of the honesty of Mrs. Conant, even to a fault. In one of our seances, said my brother, a spirit came and said he had a sister in the city that was prostrated by disease in Endicot street, giving the number of the house where she might be found, and the number of the room in the second story of the building. This spirit said his sister was destitute of any means of support, and desired him to go and call at the room as directed and he would find her as indicated and further begged him to render his sister pecuniary aid that she needed so much.

Bro. Berry complied with the request, found the sick one, but in a mystery at first, it was this: he found the room but it was vacant, no one there. On going below the inmates told him the room had been vacated that very morning by removing the sick woman into another room, same story, where they conducted him to find her whom he sought lying in bed; after inquiring for her health he next inquired for her means of support, and found by her replies that she was as the spirit had represented. After giving her money for present needs he left her with the assurance that she should not suffer in the future.

Brother Berry left the Banner establishment in 1862, went into the army, was elected lieutenant of a company and was soon after reported as one of the killed at the battle of Antietam.

Soon after, having an invitation to a seance at the house of Mrs. Bella Marsh, I met there Mrs. Fanny Conant and Julia Carpenter, two of the most noted mediums of the day. Mrs. Conant was controlled by Judge Trask, recently departed from Gloucester. This message was all given on the subject matter of a piece of land which he confessed he had stolen from the lawful owner through an unjust decision of the court, by reason of which decision he was now suffering in spirit life. Mrs. Carpenter, who was present, confirmed the statement of the spirit, as she was acquainted with the circumstances; she said the real estate lay within a stone's throw of her own property.

After the spirit of Trask had left the medium, Mrs. Julia Carpenter was contolled by Wm. Berry and wrote a fine message, giving forth his exultations of the beautiful country he was in, comparative to the one he had so recently left, referring to the old Banner of Light he had labored to sustain for the good of humanity, and closed his good message with his own signature, a fac simile, and a line under this P. S. was written, saying, please show this to Mrs. Conant. Some of the sitters were examining the signature to see how closely the resemblance of the signature was to his hand here, and Mrs. Carpenter seized the pencil and wrote: "I was practicing on the B. while my medium was in conversation with my friend Adams." Mrs. Carpenter seeing what had been written automatically by her hand looked on the table and there was a scrap of paper with more than a dozen B's written down by her hand while she was talking with me.

This pain was taken by friend Berry so that Mrs. Conant might know it was certainly him, her old scribe, which she did recognize. R. M. ADAMS.

Written for The Better Way.

THROUGH THE CRUCIBLE.

BY J. WHITTEMORE, M. D.

CHAPTER XIX.

Mr. Grant found business matters very much as he had anticipated. But it did not prove to be so easy a matter as he had expected to close them up and to withdraw the money invested. There was a lottery connected with each bank and that many tickets had been sold and the time of drawing was some distance in the future. Besides, in the legitimate banking business much money was loaned on time and not due. All that could be done was to order that the lottery business should terminate with the next drawing and that no more money should be loaned. He found a confidential agent to watch the proceedings and invested him with authority to close the houses and withdraw the capital as soon as it could be done with safety. This was subsequently done with trifling loss.

John Reed is almost a new name to the reader, but not a stranger to Mr. Grant—formerly Dr. Harvey. He had been an office boy before he went to France, and while he was gone Reed studied and served in another office. When the doctor returned he resumed his old place as medical student and assistant. He was now ready to enter the medical college of Homœpathy. John was a fine scholar, a refined gentleman and had always sustained a good moral character.

John and Maggie met for the first time at the wedding party. They were then mutually attracted to each other. And during this European tour their friendship ripened into love. Marian became convinced that she must soon give up the dear girl who had served her almost from a child. But she was not at all adverse to her receiving the attentions of so worthy a young man as John Reed. Maggie seemed to hold a threefold relation to Marian, as servant, daughter and sister. Their mutual attachment to each other was more dear than exists between many sisters. Yet she would not selfishly withhold her from closer relations.

During Marian's absence in Europe her father deeded to her as a marriage dower the Grant mansion. He said to her and her husband:

"You forbade any presents on the day of your marriage, but I want you to understand that Marian is just as much my girl as she was before that fandango with Julian Grant."

Mr. La Rue was very anxious that they should make that residence their home, at least their winter quarters. At first Marian felt much adverse to going their to live again. She feared that the unpleasant magnetism left there by Julian and his mother could hardly be overcome. But spirit friends, especially William's mother, seconded Mr. La Rue's desire and assured her that through their influence the difficulty could be soon overcome. On the approach of cold weather we find the new family occupying the old home of Wm. P. Grant's parents, but the home in which he had not set foot since he was a baby. It was a paradise beyond his highest hope. Both Mr. Grant and his wife had become firm believers in the spiritual philosophy, and Annie Neisen became a permanent member of the family in the twofold capacity of nurse and medium between the realms of mortal and spiritual life.

As regards the use of money, there were some initiatory matters that demanded early attention and were attended to as soon as the money was withdrawn from the European banks before mentioned.

The first thing was to build a convenient residence for Mr. Princton and family on Marian's land. And as he was growing old and somewhat infirm, his salary was increased and an assistant was hired who was to relieve him of the most laborious part of the business. This placed Mr. Princton in easy circumstances, assisted from the rent of his Brooklyn cottage, which he still owned.

The next step was to assist John Reed. He had been delayed from entering the medical college for some time by lack of means. Mr. Grant loaned him the needed amount to complete his college course. He called it a loan because he knew that this would be more agreeable to the independent spirited young man than a donation.

The next quiet move was to relieve the Falsom family. Mr. Grant knew that Falsom was an efficient clerk, and in every way a reliable man. But his politics were not of the right kind to get either promotion or an increase of salary. Mrs. Falsom's health was again failing from overwork, and the younger children were broken up in their school course. Mr. Grant gave Mr. Falsom the position of confidential clerk, with a salary beyond his expectation, and a comfortable house, rent free. This was first suggested by Marion. She wanted the only model family she had ever known near her, that she might take lessons in domestic life. The model was as near perfection as human imperfections can well produce.

As Marion had anticipated, the [illegible]ful Maggie had promised to become the wife of John Reed as soon as he should get his diploma. Reed was so far advanced in medical knowledge that it was not long in completing the prescribed course of study, and graduated with honor in advance of the usual time.

This made it necessary that Maggie should go home to make necessary preparations for the great event of her life.

Maggie's place was filled, first on trial, by Vida Falsom. This was so satisfactory to both parties that she only left the place to become the wife of a son of lawyer Sharp. The young man—Leonard Sharp—followed his father's profession with marked ability. The younger children, Albert and Etta, are in school. The old office remained with all its fixtures, and the sign over the door bearing the name of H. F. Harvey, M. D. Marian wanted it left there. And there it was left until the name has faded out, but the building was not left unoccupied. The use to which this building was put will illustrate some of the ideas of benevolence entertained by Mr. Wm. P. Grant and wife. The upper rooms were fitted up for living rooms, and a sleeping room partitioned off on the lower floor, and occupied for the following novel purpose—we give literal history here.

[To be Continued]

"INTELLIGENCE."

To the Editor of The Better Way.

Dear Sir:—You republished an article from the Alcyone on "Intelligence in Matter," and I suppose you therefore endorse it. Well, I do not, and therefore kindly ask leave to refute that mistaken doctrine. There is no intelligence in matter in any degree or fineness of matter, nor in any grades of intelligence. The rock, the ice, the animal flesh, nor even the finest human flesh or body of flesh does not think. The dead man does not think or know, and has no grade or quality of intelligence. There is no intelligence in matter of itself. It is the soul, and that is a spiritual being that thinks and reasons, and knows and realizes its existence, but as soon as the thinking, spiritual soul is out of the body, the flesh is but unthinking matter again. Any soul of common intelligence can comprehend this plain, undeniable fact. All experience, all science demonstrates it.

Matter has no intelligence, because it is inert and can do nothing of itself. Spirit is not intelligent of itself, because it is not yet formed into a spiritual being or soul, and the spiritual soul is only intelligent in proportion to its completeness of formation and development, and the completeness of the organization through which it manifests its intelligence. These are plain truths that all intelligent souls can understand. Again, the writer of that article says "Man is not the most intelligent thing in nature." What thing or being is there more intelligent than man? Where can he find such?

Spirit is a force, but is not an intelligence at all. Souls, angels and gods are all men, and even the highest of them were once in the flesh like us, and began life there as all living beings have. Spirit is impersonal, but men, angels and gods are personal. Some deluded humans speak of their God as impersonal—a principle, a good, a nothing. But all gods are really persons and are advanced human souls to whom we can speak, hear, see and feel; and there are many of them, and they are increasing in numbers, intelligence and power continually, and there are opportunities for other human souls to reach that exalted condition. What we are now the gods have been, and what they are now we may be. The door of progress is open for all and this gives all courage to progress, until the human soul shall learn all and enjoy all and live on and ever on in its own fadeless immortality.

Yours for the highest perfection and greatest happiness in endless life.

JOHN BUNYAN CAMPBELL.

TID BITS.

Sunbeam says: "My preaching may be rough shod, but it is better than bare faced lying."

If a would-be medium—a self-psychologized sensitive—tells you his spirit friends have forbidden him to keep company with you, for God's sake let him go. He is a crank.

The test of a man is not whether he can govern a kingdom single-handed, but whether he can govern himself, and thus have his private life tender and considerate so as to make his wife and children happy.

A medium that is expected to answer philosophic questions must not be hampered with personal ones. Frivolous questions also bring forth compatible replies, and caviling or fault finding narrows a medium down to the standard that we consign him to by our will or desire. Tampering with him endangers us to the ill will of the spirit world, and we are very apt to get what we solicit—something not worth having.

The alms of the selfish or miserly are often more of a curse than a blessing to those in distress, for they carry a corresponding influence with them.

Being doubted makes us more careful in our statements and more practical in the presentation of our facts.

Written for The Better Way.

PHILOSOPHIC SLATE WRITING.

BY J. H. PRATT.

No man expects to construct any work of art without the elementary materials to its composition; without which he is objectless of results, as a black cloud is promotive of sunshine.

So practical is human common sense, in all that pertains to the present practical life, that he builds nothing by the supposable of theory, however glittering with jewelry of fine words, woven however fine and deftly they may be into the fine fabrics of sentences and paragraphs; but the visits with the most searching annalysis, all the elementary facts and phenomena, which enters his mind into the practically known of his immediate wants and aspirations. And no man would think of solving a problem in mathematics without first getting well in hand the numerals, without which there could be no demonstration.

Now, believing this same principle is defused throughout the domain of all the provinces of the human mind—in its immediately practical life, as well as its prospectively so; and believing, that, theory at best is but the shadow of the substance—and the more often but the shadow of the shadow—is my apology for evoking in a practical, and inductive manner, the science of the immortality of the soul; and bearing witness to the phenomena that such a science is alone composed of.

Thus briefing my case I will introduce to the readers of the BETTER WAY, a ray of testimony as follows:

My Dear Tom: You ask me for a decription of my spirit home. I cannot tell you of its beauty and grandeur, but will give you only a faint idea. Language cannot depict its beauty.

I find this world is the old world duplicated and enlarged though composed of better material, like as new and improved addition of an old book. Every thing is duplicated.

I have been much gratified with my experience here so far. The second stage of existence is perfectly in consonance with one's spiritual aspirations and development. By spirtual development I mean ones intellectual as well as moral characteristics. One peculiarity of this state is the constant intercourse which is kept up between the two worlds, inducing a constant travel back and forth.

Advanced spirits are constantly developing new plans for the improvement and guardianship of undeveloped spirits that hang around the earth and cause great disturbances.

The ignorant portion of the community is almost as ignorant in this world as upon earth, therefore dear you must realize the importance of doing all you can to lead poor ignorant mortals out in the light that they may be better prepared for this world of spirits. It is true that those powerful beings with their faculties once inhabited that tiny globe called earth.

Look out on the heavens and count the stars; more numerous than these shining points are the home of souls in eternity, and from where I stand on the opal heights I can see in creation neither beginning nor end.

What wonder we are powerless to express views thus unfolded to our view! What mortal tongue can describe the men, who lived thousand years ago. What mortal tongue can express the wonders that pass before eyes that have looked upon spirit life for thousands of centuries. I breathe an air so refined that it permeates my being and lifts me up among the gods like the air of summer as it steals over a garden perfumed with flowers. You call me from my home above the clouds, from the land of love, I have loved you for many years, I love you still, and when you join me in this our eternal home my life will be filled to its utmost capacity. Then we will go on, and to the white light of God. Dear, tell every one that Spiritualism with its teachings of progression has been sent by the angel world to enlighten men as to the falseness of the doctrine of total depravity, and inspire them with a desire to reform from the animal into the intellectual spiritual plane, so that their existence in the spiritual world may be one of use and pleasure instead of pain and disorder.

Yours Lovingly, LAURA.

On the same slate at the same seance was written the following message from his mother:

"My Dear Son: I can only write you a few words, I am not strong enough to say much. How glad I am to see you take such an interest in this blessed work. It is the only true doctrine on earth or in heaven. I wish I had understood more about it, but you know I clung to my old Bible, thinking it the only way.

Continue my dear son to grow in this spiritual knowledge, I only wish your wife would join you as she will some time." SARAH CLIFTON.

Additionly to the names signed to the two above quoted messages, the name "Ame, in yellow," "Frank in green," and "Jennie in blue," were written on the same interior surface of the slates at the same seance.

I have known Mr. Thomas Clifton for twenty years or more. He is a successful druggist at Paola, Kansas; and for intelligence, judgement, and integrity, his standard is high on all subjects inviting the attention; he is critically analytical. And such at times has been his painstaking cautiousness, as to have provoked from me censure for his lack of confidence in myself, after my long and experienced observation in the investigation of Spiritualism, as also of others. Indeed, so well marked is this trait in Mr. Clifton, that he brought with him his own double hinged slates from Paola, having first sealed, and marking them with his private mark, and not allowing them to pass out of his hands, nor sight until after the transcribed phenomena was executed, and examined by himself. The conditions of the seance were these; The slates were held in the open light, against the left breast of Mr. Clifton, held and supported by his left hand and arm, his right hand grasping the left of the medium (Mrs. Aber), the mediums hand grasping the lower left hand corner to the first, the time of holding, between the hours of 10 and 11 p. m. When asking the discarnate intelligence if they had written, following which were three affirmative raps, Mr. Clifton took the slates in to his exclusive possession, broke the seal of the slates, revealing the messages before described.

Then again, these messages bear upon their face, such conclusive evidence, from their style, and subject matter as to preclude any assumption, that they could have emanated from the mind of either the medium or Mr. Clifton. Mr. Clifton as an investigator at the cost of time and money, could not by any logically known process of mind—if even permissable by the conditions—have trifled with loves so holy and sacred as that of son to mother, and that of husband to a decease wife, the holiest and most hallowed love of his life. Mrs. Aber knew none of the facts stated in the communication save that he was a son. The internal evidence therefore, together with all the conditions of the holding, clearly disprove the agency of either or any other mortal agency further than the provision of the slates, and the holding in connection with the medium, she supplying, the phenomenal mind force, and used phenomenally in the rendering of messages of as apt and pertinent in their address, as passes between intelligent minds.

Sylogistically then this phenomena only being such as can be rendered by any known intelligence but the human mind, either carnate or discarnate, and the known laws of carnate rendering known not to be exercised, it follows as a necessity of logic, that these slate messages were executed by discarnate minds, and these discarnate minds, the deceased wife and mother of Thomas Clifton. And this proves that physical death is but the womb to a new birth of the higher and stronger gestated intelligence the real human ego. And this displaces anihilation, pleases the aspirations, and makes of evolution an endless chain.

These messages breathe the poetry of conjugal and maternal love. From their home of soul they breathe none other. And how irreligious is this, when contrasted with Biblical orthodox teachings which exalts, and strains into being an artificial and unnatural love for an ideal being of which Mrs. Ward, says in Robt. Elsmere, (from which I will make liberal quotations.)

She says: "No monster more red handed than religious fanaticism. It burns into a cicatrice the holiest affections of the heart, the cruelest stab of vindictiveness is to it a vision lighted up with charms at its amputation of the tenderest social loves; to make other lives its unreasoning whim as though God the Father delighted in human hate as if jealous of the love of kindred and one to the other."

"To have no love but an ideal love to an unknown God, is to blast the soul with the deserts push of a blasted life—it is the sphynx—the life amidst the deserts of the soul, and sinks life into the sands of desolate waste. And yet, God is not found in the dark moods of tyranty, but in love to one another."

"But fanaticism of an idea in a dry soul, unwatered by the fertility of a generous thought, burns with its hot sun of hate, all that generous thought and liberal culture would live it to love."

"To love to love, and that is all, we immure ourselves within such contracted straits, that such love inoculates itself with the poison of its own monotony; but love to know and co-equally love to love is to glow with expansibility by the new sources of to love poured out from the increasing fountain that to know, swells out in ever increasing torment. To love to know and to love is bi-sexual—the perfect duality—it is expression—life."

In my near forty years' intercourse with the spirits through mediums, I have only known to have poured out the tenderest love and good will to mortals, yet dwellers within earth's primary stage of existence. And not in one instance have I known a superior love, or in fact any expressed for any orthodox God orGods. Indeed, in no case even from the field, of the most exalted progress, have I heard it expressed that any spirit had ever seen or heard of any orthodox God. All the God they know is the God of humanity to which they pour out upon, an adoration of the most suffusing and inspiring love.

Success does not always prove a thing to be right; for a thief or a murderer may be successful though wrong in what they do.

RAIDING A MEDIUM.

To the Editor of The Better Way.

We desire to have the following account published of a seance held by Mrs. Effie Moss the well known materalizing medium of New York,as it gives undoubted proof of the fact of materalization and differs some what from most cases of this kind.

Mrs. Moss has been here in Cleveland, O., the seances have been fully attended giving general satisfaction. The seance rooms are about 12x14 feet, connected together by a doorway 10 or 11 feet in width, the cabinet is a simple frame wood covered by dark green canton flannel standing in the back room against solid walls with no door-way or window near. The circle is seated in both rooms, and it would be impossible for confederates to get in or out of the cabinet without being seen by those in the circle.

On Thursday evening Oct 23rd there were 22 persons present, the seance commenced promptly at 8 o'clock; the manager briefly stated the conditions necessary to obtain good results, the friends then commenced singing. After a few moments a spirit appeared who was recognized as the daughter of a lady and gentleman present; then came Lucille Western who was fully 6 inches taller than the medium. Several other forms manifested that were also recognized; then a little Indian girl ran from the cabinet and shook hands with several friends; at the same time another form appeared at the opening of the cabinet, and called for her daughter, at this moment while the manager's attention was occupied a man by the name of Spence, jumped on the Indian's back and threw her to the floor. Two more jumped on while another lighted a torch made of several tapers tied together, but by which time the Indian succeeded in getting away and was seen standing near the cabinet with her hand shading her eyes looking upward as if imploring aid. The manager then sprang forward and seized the torch. A blow was made at him with billy in the hands of a reporter named Hughes for which the manager promptly knocked him down. Two more sprang to the reporters assistance; they were also knocked down. He then went to the cabinet to protect the Medium just in time to prevent a man named Rumsey from striking her as she sat in her chair. Rumsey is a profesional sporting man and pugilist of bad reputation; he was also struck by the manager. The gas was then lighted and the party of grabbers collected together, headed by the reporter and with his billy rushed on the manager, who in self defence was compelled to draw a revolver. This put an end to the fight, they were then ordered to leave the room. All did so except Rumsey, his wife and Eagan, commonly known as Bull Eagan, a pugilist who proceeded to heap all the abuse and vile names that his stamp of men are capable of on the manager.

Then Rumsey's wife took him by the shoulders and compelled him to leave, followed by Eagan.

In conclusion we would say that instead of proving the medium a fraud they proved her to be genuine, for when the Indian girl Twanie was grabbed there was another form manifesting that was seen to demateralize in the light. Also, that when thrown down with three strong men on top she succeed in getting away, which would have been impossible for a mortal woman to do. There was a glare of light sufficient to show every feature of the spirit, for she was about 8 inches shorter than the medium, slightly built (the medium weighing about 200 pounds) with long coarse black hair, Indian features and with the complexion of a half breed. What further proof can any one ask. The grabbers certainly got the worst of it.

The medium is still with us holding her seances and giving general satisfaction.

The undersigned are business people in good standing and testify to the truth of this statement. Signed, John Critchley, Dan. S. Critchley, Mary E. Thomers, Amy Faust, T. Mann, A. Fischer.

[All we can say to this is to advise managers to be careful whom they admit to their seances. Let strangers furnish the best of reference ere they are given permission to attend, and then there will be no fear of raids.—Ed.]

WONDERFUL MEDIUMSHIP.

To the Editor of The Better Way.

Although an old Spiritualist, I am entirely unknown to you. I left Cincinnati just before THE BETTER WAY was established, and although not on your list as a subscriber, I have read every number of the paper up to the present, and with no intention to flatter I can say I like it very much. For twenty years I took the dear old Banner of Light, but preferring THE BETTER WAY I have clung to it since its start. My object in addressing you is to report a remarkable development in this city, believing it will interest the spiritual public and the paper you so ably edit, I will state that a lady, a music teacher, blind from her fourth year, educated at the blind asylum in this city, now in her twenty-fourth year, but who has been teaching music for her support for some eight or ten years, was induced to play for the First Spiritualist Society, of this city. Her playing was of the highest order and elicited universal commendation. Last March a developing circle was organized; the blind lady and myself became members. Not to be tedious I will say this lady was developed as a slate-writing, trance and clairvoyant and she has since been exercising her gifts to good acceptance. A few gentlemen organized a society for her benefit, called the Spiritual Gift Society. We procured a charter for the society and conferred upon this medium all the rights and privileges of moral and religious bodies, thus saving her from a tax of $200 per year. Since then she, the medium, Louise Monohan, by name, has been lecturing each Sunday afternoon to a select company of ladies and gentlemen at her house, No. 1517 West Walnut street, which for beauty of diction and pathos is unequaled. She also gives sittings to investigators, giving the utmost satisfaction for perspicuity and truthfulness, &c. I beg leave to relate which has elicited universal commendation. Here is the test as given by Miss Monohan:

Some sixteen years ago a family lived in this city consisting of husband, wife and four children, two boys and two girls. The mother died, the baby was a girl and the father put her in the orphan asylum at the age of two years, and then moved away. The child at the age of eight years was given to a family near Frankfort, Ky., to raise and educate, which they did; at the age of twelve years she was transferred to another family, with whom she lived until she was eighteen years of age. At this time the young lady was considerably exercised about her family and visited Miss Monohan, the medium, if per chance she could tell her anything.

Miss Monohan told her her father was living in Portsmouth, Ohio; that her sister was with him and for her to write a letter to the Mayor of Portsmouth detailing her case and what she knew of her father's history. She did so, and in a short time received a letter from her father, saying: "If you are my child send me your picture." The picture was sent and recognized, and now the young lady is at home with her long lost father and is happy. She wrote a letter to Miss Monohan thanking her in the most grateful way for being instrumental in finding her father. The medium also told her that her two brothers were alive, one in Texas and the other in Iowa, which also proved true.

May I here ask what good has Spiritualism done? Now, Mr. Editor, this lady medium wishes to travel, although she is doing well here, her controls prophecy most wonderful developments and desire for her a wider field. The idea of a blind woman delivering grand lectures couched in the finest language, elocutionally grand, her piano music sublimely entrancing; at the piano and at once to the rostrum and give a soul entrancing lecture, to my mind it is a card that will draw immense audiences, and spread this soul cheering truth among the masses.

The lady medium is blind, but I will act as her secretary and will give all inquirers what information they may require by addressing me at 1034 West Market street, Louisville, Ky.

Fraternalty, A. CUSCADEN.

OUR QUESTION DEPARTMENT.

Why is it stated that spirits cannot see mortals except through mediums, and then that our spirit friends are around us, can see us, and are enabled to read our thoughts? J. L.

This question seems paradoxical, yet natural, for statements warrant it. But statements made to answer both propositions are abstractly or relatively correct. Spirits cannot see mortals (other mortals) except through a medium, and yet they (only certain spirits) can see us.

Every mortal, though, is a medium for some spirit—if but for one—his guide, and that guide, when controlling his charge, may see the "other mortals" that are in the proximity of his medium or charge. When not controling, he becomes like other spirits that may be present, and therefore unable to "see mortals except through a medium."

In other words, spirits are not cognizant of any mortals except they be mediumistic, and then they see but the spiritual—often, yea, mostly, taking them for spirits. To see our mortal part, a spirit must take physical control, and then only can they read our thoughts. But our guides do not always control us directly. They do so through other spirits—regular *spirit* mediums, as we are mortal mediums for our controls. They, too, may see us and read our thoughts, and through this double control see other mortals around us.

Thus they cannot see us and they do see us—all depending on circumstances and conditions; and when several mortals are together, and each one is controled by a spirit, every such spirit control is enabled to see us and understand what is going on.

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THE POLITICAL STRAW.

By ultra materialists and radical church people it may be regarded as a strange anomaly for a spiritualistic paper of any kind to nominate an extremist like Robert G. Ingersoll for the United States Presidency. But it is not strange. It is in keeping with our principles and aims. Spiritualism is secular out not sectarian. It is broad, liberal and practical in the dispensation of its tenets or teachings. It is scientific, philosophical and spiritual. Not religious in the sense of worldly religion; but spiritual in a moral sense.

One may lead a spiritual life without being devout or religious (pious.) Ingersoll follows out the principles according to spiritualistic teachings. He is broad, liberal, moral and humane—charitable—more than can be said of many an orthodox preacher who professes Christian charity and preaches bigotry; who makes a pretense to christlike living and is but a sensualist in fact; who thinks science and talks orthodoxy.

Spiritualism is progressive. So is Mr. Ingersoll, whether he believes in a future life or not. It is a mere matter of knowing and not knowing of one little fact between them. One substantial spirit test would convert Mr. Ingersoll into a full fledged Spiritualist, while there are thousands who claim to be Spiritualists and are not as much so as many of the most orthodox Christians are—those who carry out to the best of their ability that which they profess or believe, or who practice what they preach.

True Spiritualism, too, is non-partizan in affairs political. Partizanship to a Spiritualist is synonymous with sectarianism, and would therefore be inconsistent with the aims of Spiritualism.

Both Democracy and Republicanism, so-called, are partizan. They believe in the principle of "To the victor belong the spoils" instead of "Civil service reform." The latter is but a principle in name. One to be preached like an orthodox tenet but not dispensed. It stands akin to Christian charity behind a glass in gilt edge frame—to be admired but not handled for practical purposes. Liberty is the cry, but followed up by a constant encroachment on the same through legislative enactments—unjust, unliberal and unsecular laws.

Thus the many middle parties and the dissatisfaction manifested throughout the country. The minority are always the progressivists. No party ever sprung into existence as a majority. But minorities have the power to grow and become majorities, and so the world keeps moving on.

Good is the outcome of evil in so far that the purer, and higher, and nobler, and more progressive divorces itself from the old and corrupt just as a perfected spirit breaks away from the old worn-out and time served body.

Because the old is the bulkiest, the most dimensional, it is not the best or entitled to the highest place in nature. The essence of a thing is its law and will govern it eventually. Resistance only makes the force applied more positive with results compatible with the resistance. So political bodies meet their defeat. Resistance by the aid of chicanery and political machination makes the downfall all the greater in the end—all the more humiliating.

New political parties are formed from new ideas and necessities—not from old time customs and worn out platitudes or boogaboos. An old party may be reconstructed, but it must first give up old prejudices, old policies, old issues, and not hang on to that which is dead and past. It must give way to its younger members or those with advanced ideas and principles, and as it does this it will regain instead of losing adherents.

The Farmers Alliance, the leading one of the independent parties, is gaining ground and may be the one that is to save the republic; or it may be one of the old parties reconstructed. However, Spiritualists belong to the most progressive in political matters and will almost unanimously support a progressive man like Ingersoll, whatever party nominates him, and the way Spiritualists incline may be regarded as a straw which points out the direction of the political wind—or cyclone if they are not soon recognized.

Pomeroy's Advance Thought also has a word to say in regard to the latter, and from which we clip the following:

"Spiritualists of this country cannot possibly be true to progression and longer cast their political votes for either of the old parties. Their place is with the new; with those who are passing on to higher and better ground than occupied by the old parties, whose principles and agents unfit men for living up to the heights revealed to them."

HAPPY NEW YEAR!

Carrier Dove says: "It is high time that all people who call themselves Spiritualists should be spiritually minded. It is only in the light of soul growth that our sublime philosophy is appreciated. * * * Wrangling and all inharmonies are on the sensuous plane."

Correct; but who appreciates this philosophy? Not the latter surely, for they seldom read spiritual papers; and when they do, it is to find fault with the management, or see if it contains a puff for themselves. And if the latter is not up to their expectations they suddenly conceive the idea of having themselves written up for some other paper and become very ardent workers in its behalf. Not because they love it, but to work off their ire or to proscribe the former, and which is continued until again offended as in the first instance.

Whether they become friends of their old love or object of contempt depends on the good behavior of the publishers and the deference shown these examples of godliness by such publishers, as if the latter were not worthy of a better existence than to constantly flatter people, draw out their good qualifications and be sure not to forget them once in the whirl of business and fretting about others who are awaiting their turn to be eulogized—or, psychometrized we may say; for in most instances it is nothing less than that, and which, as every character reader or delineator knows, is not a very pleasant occupation. We not only come en rapport with the good qualities of those to be commended or lauded, but with the bad as well, and knowing these and sometimes being, oh, bitingly aggravated by them, it becomes a trial—an ordeal to be compelled, by invitation or otherwise in the knowledge of this truth, to speak well of them. But such is (editorial) life; and as a new year is approaching, we shall forget the past and start anew. Send in your orders and we shall try as heretofore, to look at and only expose the bright side of man.

TRUTH HURTS EVERY TIME.

Because we allow everyone his due, it must not be supposed that we condone the faults or agree with such in all that may be advanced. Nor must it be supposed that we would withhold credit from anyone because we do not agree with him in principle or personal disposition. Some people seem to think that every striking truth we utter is directed at them specially. We haven't any such desire or motive. We write what we think is a new thought or a coming idea for thought or reflection. If truth did not offend occasionally it would not have the necessary effects on those who most need it; and thoughts that do not bite once in awhile do not inspire either. A live paper cannot stop to analyze the would-be effects of its philosophy. Personalities are one thing and impersonal home thrusts acquired by a study of human nature another; and the one who will find fault because he has learned something of himself through this means, is a caviller or a hypercritical idiot. Is it the desire of our readers to have a flat paper with nothing to stir them up—no peppered thoughts? Or shall we tell the truth as we read it in the "spiritual atmosphere that surrounds us" or hangs over us, as some prefer to have it? New truths always sting until we become accustomed to them, but after they have been digested we feel all the better for having had them touch up our inner being a little. May we hear of no more childish complaints for telling the truth.

THE RIGHT SPIRIT.

Even our Christian neighbors have cause to complain of unchristian like conduct in their ranks. A contributor writes in Rev. E. P. Foster's paper, the Golden Rule, under the above caption as follows, showing that Christianity too has cause to sweep before her own door, without looking for dust on her neighbor's:

"I like the spirit of the article answering the Brooklyn letter. It would be well for the world if more of this spirit existed. There are men who hold a very high profession and who seem to think that in the religious life they occupy a platform far above their fellow creatures, and yet if you look at their everyday life, their inconsistency and hypocrisy completely destroys their so-called Christian example. If their great profession was lived up to they would be poor in pocket-book, but on the other hand, they would be rich in spirit. Still, let us have the spirit of the old Christian minister who when he was dying was heard to say in the moments of his unconsciousness: "Let us discuss this matter in a kindly spirit." Sarcasm woundeth, but 'the spirit of Christianity healeth. Let the good work go on. Y'rs, etc."

The evening of life brings with it its own lamps.—Jaubert.

HOW WE INTERPRET IT.

An inmate of the National Soldiers Home at Togus, Me., writes us a distressing letter begging an explanation of the following:

"The Esoteric Pub. Co., Boston, Mass., Dec 4th 1890.

Mr. Charles Howzer, Dear Sir and Friend:

Your favor received and we take pleasure in sending you a copy of the Esoteric as per your request.

We believe that you are getting too deep into the ways of Spiritualism, if anything can be judged from your letter. When you give up your organism into the hands of spirits, whether bad or indifferent, you have commenced a downward route the end of which will be misery. There is only one sure way to the peace which passeth understanding and that way is found through your own interior self and through silence and meditation. This is simply the result of our own experience. Accept or reject as you wish. Fraternally,

CHAS. H. MACKAY, Ed., Esoteric.

While the letter may read as if the Editor of The Esoteric was opposed to Spiritualism, we cannot believe it true; and principally because we have never heard anything to that effect, and because what he says in his letter is true—if not universally, relatively and abstractly so. He may have psychometrized the condition of the writer and warned him intuitively, for anyone is liable of getting too much of Spiritualism as they may of any other good thing, and too much of one thing is never good for a single individual—one who cannot share it with friends or family, as is possibly the case here. Giving oneself up entirely to spirits is baneful too, and especially when living a retired life which prevents a diversity or change of controls occasionally. The self study admonished in this case we believe to be preferable to continual spirit communion, for it keeps the mind in a more positive state than when simply listening to what someone else is saying.

Experience, of course, is a good teacher, and while one may approve of this course, another may not—until he too has had similar experiences. But all do not have the same experiences, nor need the same. Some may take Spiritualism for breakfast, dinner and supper, and be in constant spirit communion or control, and yet be happy, while others are disagreeably affected by it and dare not continue it—especially if they attract a lower order of spirits. So it becomes a matter of individuality, and no universal rule can be laid down concerning it. Let everyone be his own judge in the rulings concerning himself in spiritual affairs, but let reason always govern the judge.

"STUPENDOUS STUPIDITY."

The *R. P. Journal* in its last issue greets us with such exceedingly endearing compliments that we almost feel utterly incapacited to reply, being too stupendously stupid and "mediocre" to meet it with similar affectionate expressions or "fanatical" contrariety.

We have no time to quarrel with our neighbors, nor space to spare for a "pyrotechnical" display as it may please our heretofore friendly disposed contemporary. But if we have committed such an unpardonable blunder in nominating Robert G. Ingeroll for the Presidency—as the Journal seems to think and which has displeased our highly intelligent contemporary—we can very easily unnominate him again, if that will be accepted as an apology for our impudence. But as Mr. Ingersoll is not obliged to feel honored by it, there is not much harm done. We are only sorry that our "stupendous stupidity" has somewhat disturbed our ideal of harmonizing all the elements in Spiritualism for some final good, and perhaps organization. But we cannot have cake and eat it too.

Our reasons for making this nomination had a higher motive than a mere sensational one, and from which our worthy contemporary might have learnt a moral lesson had he kept an even mind and not flown off at a tangent. But as the damage is done, we may as well have the pleasure of seeing what kind of a ripple it is going to cause in political circles—if any; and if none, why, what's the odds? Let us have peace!

CRIME BEGETS CRIME.

By imprisoning a criminal we imprison two, as nearly every such has an attending spirit criminal obsessing him, and who, too, will be forced to reform with his mortal brother. But by hanging a criminal we release two to continue their nefarious work on mankind with the chances of creating two more in earth life. The sooner capital punishment is abolished therefore, the sooner crime will cease. In countries where the latter prevails crime is on the increase, while in Germany, Switzerland, Austria, Belgium, the Netherlands, Scandinavia, etc., where capital punishment is a rarity crime is on the decrease, and in some parts hardly known. Crime creates crime, and legal murder is no less a crime in the sight of God (nature) than individual killing is. In fact, it is worse in many instances, for it is done with cool deliberation, while the other is mostly an effect of unreason.

Use your prosperity with so much prudence and caution as may not suffer you to forget yourself or despise your inferiors, and consider, while you enjoy much, how little you deserve.

The Eyraud murder trial in Paris ended on Saturday last with conviction, and sentence of Eyraud to the guillotine and Mlle. Bompard to twenty years imprisonment at hard labor. The theory of hypnotism in favor of the latter was not admitted on the ground that it might create an antecedent to crime or an apology for the same; and also that it was believed that a hypnotized person always retained sufficient will-power to abstain from crime.

It is now believed by the Indians that Sitting Bull's spirit has appeared among them, and that he is to return as the promised Messiah, already beckoning them to join his followers and avenge his death. Ghost dances are on the increase in consequence. But poor lo, his chances are slim to attain anything he may desire, expect promises made by speculating agents and traders.

When Christian ministers swerve from their spirituality so far as to assert that Spiritualism is evil or that Spiritualists are wicked, let us show that *we* have the charity boasted of by them, and ignore their falsehoods, thereby proving that Spiritualism is good and its adherents too high toned to reciprocate in similar misrepresentations.

The Pulitzer Building, erected by the Editor of the *New York World* was formally opened on the 10th inst. A notable assemblage was gathered to celebrate the event. It is a monument in honor of American journalism and the newspaper from which it evolved deserves the world's patronage.

PERSONALS AND LOCALS.

Happy New Year!

The Reconstructor has changed its name to *The Summerland*.

Mr. W. H. H. Bowers, mechanical engineer, of Denver, Colo., paid us a visit last week on his way East.

In a week or two we will introduce Mr. M. M. Henry, a new contributor to our readers, whose writings will perhaps please a number of our readers as a change of soul diet.

The R. P. Journal is mad because we nominated the materialistic Bob Ingersoll for the Presidency. Probably the Colonel of the Journal wanted the nomination himself and is jealous of the other Colonel.

T. C. B.—May use it when nothing presses. N. E. B.—O. K., but when, that is the question. Many are waiting but few are chosen we might say—in consequence of the many we have.

The Thomas Battery Co., of Cleveland, Ohio, has been granted a patent on its "Galvanic Insoles."

Boston Investigator appears in a new dress.

An entertainment by Helen Stuart Richings, the famous Scottish-American elocutionist, assisted by G. F. Richings, will take place at G. A. R. Hall, 115 West Sixth street, Wednesday evening, December 31, 1890, (New Years Eve), commencing at 7:30 o'clock sharp. The following is the program: Overture; The Benediction, Francis Coppie; The Yellow Bird, Adapted; Overture—"Bonnie Scotland," Collin: The Relief of Lucknow, Robt. Lowell; Wakin' the Younguns, Atlanta Constitution; Overture—"Southern Songs," Cathin; Music in Camp, John R. Thompson; Mrs. Daly on Dancing, Helen Stuart Richings, Irish Jig. Concluded with the charming English comedy, in one act, entitled the Happy Pair. Constance Honeyton (very much in love with her husband), Helen Stuart Richings; Ferdinand Honeyton (a fly in the matrimonial honey pot), G. F. Richings. Admission, 25 cents.

We are informed that phenomena resembling those generally seen in the presence of a musical medium have spontaneously developed themselves in a non-Spiritualist family in Beverly, the medial instrumentality used—a young lady, who is entirely ignorant of the source of her powers—being led to play upon the piano in a way out of all proportion to her own knowledge of that instrument.—Banner of Light.

Mrs. J. Ropp, healing medium, has removed to 33½ Sherman avenue, where she will be pleased to see her friends who need magnetic treatment. We are told she is a good healer.

Mrs. Kibby is expected to return to the city about the first of February.

Dr. Rose has removed to 188 Sycamore street.

It does seem strange that such abstruse wisdom as exists in Chicago should condescend to notice such "stupendous stupidity" as exists in Cincinnati. If we had the same opinion of our neighbor we would not notice her. Thus we may feel flattered after all and thank for the free advertising.

Mrs. Celia Hughes is giving interesting trumpet seances at 537 E. Third St.

Photographs received: F. N. F., L. A. C., "Curley."

Contributions received and accepted: S. T., L. C. H., W. C. H., E. S. H., T. E.

Mrs. Stewart, one of Cincinnati's favorite trumpet mediums, is giving select seances at No. 2 Addison street.

E. M.—Poem received, but too long for use.

Mrs. Richings' Sunday services at G. A. R. Hall were, as usual, interesting. Her discourses were characterized by their pure spiritual teachings which pervaded all that she said in reply to questions sent up to be propounded. Among the things she touched upon was to urge Spiritualists to more sociability among themselves and more liberality in matters pertaining to the cause, though hardly any present felt rebuked, and the absent ones could not—the latter being the culprits that needed the lesson, but where are they, or what care they? For said she, too, there is still too much selfishness in the world and not enough love for others; and especially is this the case with a certain class who are constantly hungering for sympathy, consolation, advice or other affection. They are always willing to take but seldom or never give. In fact, where this passion exists it cannot give and must suffer for the want of something until the evil is allayed. Other questions were answered interestingly and in some instances very eloquently, and it was generally admitted that Mrs. Richings was a fine speaker and deserved much credit for her efforts to please. Next Sunday is her last appearance as a lecturer and a large audience should be present.

NEWS ITEMS.

Dr. Koch was 47 on the 11th inst.

Germany has officially recognized the United States of Brazil.

Lockwood, Mo., has lately experienced some earthquake shocks.

There is an ice famine on the Isthmus of Panama just now, and much suffering in consequence.—N. Y. World.

A syndicate, that is reported to be backed with $20,000,000, is seeking to gain control of all the type foundries in the country.

There was a time when we sent our very best men to Congress, but nowadays most any sort of a political microbe seems to serve the purpose.—N. Y. World.

Cairo. It is believed here that Osman Digna is receiving grain and ammunition from Djeddah and other ports in exchange for slaves. One meal will buy a slave in the interior, where a famine prevails.

The Panama Canal works are wrecked; even traces of the excavations are vanishing and the constructive machinery is worthless. This enterprise, in which $400,000,000 has been sunk, will figure as the monumental failure of the age.

Ex-Governor Foraker, of Ohio, who is in town, said yesterday that while he was absolutely out of politics he felt confident of a Republican victory in 1892. He seems to think that Blaine will be the party's choice then for President.—N. Y. Tribune.

Dublin. The priests on Achill Island have appealed to Mr. Balfour to aid 400 families who have been been reduced to distress by the failure of the potato crop there. Owing to the lack of proper food they are compelled to eat diseased potatoes to keep from starvation.

A reaction against the Koch treatment for consumption has set in. Eight patients have died soon after the injection of the lymph, and this combined with the fact that there has been no verified cure, has intensified the public feeling against the experiments.—N. Y. Sun.

Columbus, Ind.—The jury in the case of the State of Indiana against John Petilliott, charged with murdering his wife at the Western Hotel in this city on July 4, after being out ten hours, found him guilty and fixed his punishment at 99 years in the State prison at Jeffersonville.

Mme. Kartzoft, a member of the most aristocratic circle in Russia, was found dead in her residence in Moscow. All the evidence points to murder, and it is believed that the crime was committed by Nihilists. Mme. Kartzoff was immensly wealthy, but nothing was stolen from her residence.

Washington. In the Senate to-day, the bill appropriating $20,000 for the erection in the Smithsonian grounds of a statue to Robert Dale Owen, of Indiana, as the member of Congress who introduced the bill for the organization of the Smithsonian Institute, and who was chairman of its first Regents, was passed.

Another company has been incorporated in Chicago, known as the Chicago Air Ship Company, by G. O. Shields, W. B. Bogeoh, F. N. Atwood and H. Haupt, Jr. The capital stock is $200,000, of which $160,000 has been placed.—The windy city is determined to form companies whose destiny it is to "go up in a balloon, boys!"

The project of building a Buddhist temple in New York is being revived again, there being enough to support such an effort. A new law should be made in New York taxing every Buddhist $100 as it is proposed to tax Spiritualists in Cincinnati—the two religions being synonymous in their moral tenets.

Senator Carlisle, of Kentucky, and Thomas Carlyle, the great Scotch philosopher, are said to be from the same family, despite the dissimilarity in the spelling of their names. The members of the family are able to trace their lineage back to the days of good King Alfred—more than 1100 years—Philadelphia Press.

Thirteen of the "spook pictures" which figured in the trial of Ann O'Delia Diss Debar have been claimed by Gene Di Debar, the woman's alleged husband, as his personal property. They are in the possession of Property Clerk Harrison at Police Headquarters, who holds them pending a contest in the courts to decide the ownership.—N. Y. Tribune.

The theory that Parnell is insane may be charitable, but it is hardly tenable when one considers the mental strength he has exhibited in the course of the last two weeks. His astuteness and generalship have compelled the admiration of friend and foe alike. Were his morals as good as his intellect he could retain the leadership of the Irish party without opposition.—Chicago News.

And so they civilized and christianized Sitting Bull with a bullet. That was a very direct way of reaching his heart and no doubt the untutored savage felt the influence of this Christian kindness very sensibly. But he had to be killed for he kept telling his people the Messiah was coming, and he wasn't being paid the same wages as those in the States who were telling the same story.—Moral: Never preach the Messiah for less than the Union scale.—Living Issue.

Erastus H. Doolittle, manager of Museum, in Eighth-ave., and Eugene, the "cowboy lecturer," have been arrested in New York for violating the Sunday law in giving entertainments on the stage last Sunday. The programme included solos, monkey performances and a Punch and Judy show. The defence was that the performance was a sacred concert. Justice O'Reilly didn't think monkeys were needed in sacred concerts and held the men in $300 each for examination.

"Within two weeks we will sail into Chicago in the first of our air-ships," to-day declared E. J. Pennington, the principle inventor of the air-ship built for the Mt. Carmel Aeronautic Navigation Company, Chicago, the $20,000,000 paid-up capital of which it is proposed to invest in ships for travelling in the air. The first of these ships is nearly finished and plans for a trial trip over the country in about two weeks have been completed. This ship will start from Mt. Carmel and the intention is to travel to St. Louis, a distance of 185 miles; thence to Chicago and from there to New York. Pennington and his associate, R. H. Butler, propose to make the trip, taking with them half a dozen newspaper representatives and any of the stockholders who wish to go. The ship is 200 feet long and has cabins made of aluminum.

According to this item hell is not yet burnt out: Mrs. Maria B. Woodworth began a series of revival meetings at Muncie, Ind., about four weeks ago, and among the most constant attendants was Ruth Hughes, a seventeen year-old girl. Last Wednesday she went into a trance and remained seemingly unconscious sixty hours, her body being rigid and one arm extending upward. When she came out of the trance she said she had seen her brother, her Saviour, and many people she had known on earth. She got to the pearly gates, but had not been permitted to enter. The Saviour told her the world would come to an end and for all people to prepare. She also saw the fiery furnaces of hell and the many people there being punished. She was giving, a discription of Christ when she fell into another trance, in which she remained until Sunday afternoon about four o'clock.—N. Y. Herald.

"There is not much money to be made from writing poetry," observed a rising young versifier. "But there is a mint of money in rhyme. If I chose to do it I could nearly double my muse's earnings by writing verses to brands of soap, but I do not believe in making a hack horse of my Pegasus. I might live much more comfortably, too, if I were to go into writing jingles, but I cannot bring myself to do it. I am writing for immortality—not for mortality—and, after all, what does it matter if I go without terrapin to-day, if I wear a $20 suit instead of a $60 suit? I am just as contented as if I had all the things which make the rich man's life seem happy, and when I see the wolf at the door scratching to get in I let him scratch and be hanged. When I get into my niche in the temple of fame he'll find I'm out of his reach, and he'll never have the satisfaction of thinking that I compromised with him just to please my stomach."—N. Y. Sun.

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subscriptions.
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There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manfactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by all druggists. 75c.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

Correspondence.

Weldon, Ill.

Mrs. A. E. Kibby writes that great interest is still being manifested in her ministrations and giving of spirit tests. People from all parts of the interior are flocking in to hear the truth from the beyond. A good work has been done.

Omaha, Neb.

Mr. James Wright, of 1813 Cass street, writes that Dr. A. W. S. Rothermel has been giving seances for materialization in that city, but that he and others have not been satisfied with the conditions under which these seances were given. They wanted stricter test conditions to convince them of the phenomena witnessed, and think that the doctor should have submitted himself, at least once to the demand of investigators.

Anderson, Ind.

The Indiana Association of Spiritualists will hold their First quarterly meeting in Dr. Westerfield's Hall, in Anderson, Ind., commencing January 8, 1891, and continuing four days.

There will be a number of able speakers in attendance, amongst whom are Mrs. Colby-Luther and Miss Jennie B. Hagan. Others are expected, both speakers and mediums.

A cordial invitation is extended to all Spiritualists of the State of Indiana, as important business will come before the association. The question will be raised, 'Shall we have a camp meeting next year? Shall we own the grounds, and where located, and how are we to raise sufficient money for that purpose?" All speakers and mediums of the State are cordially invited to attend. J. W. Westerfield, Pres't.

J. E. Crossfield, Sec'y.

Pyrmont, O.

Once more we have the opportunity of thanking Mrs. Seery, of Dayton, and her kind spirit control, Dr. Sharp, through The Better Way for their kind and friendly visit to our little village. Oh, how our hearts welcome her, that we may through her power commune with our dear ones who have passed to the spirit land. She was with us three days, and gave a seance each day and evening, which were grand and wonderful to all present. Each seance unfolded some wonderful tests. Her last seance, given on Wednesday morning as a family farewell circle, was the grandest thing ever witnessed by even the medium herself. As a dark circle, it was wonderfully exhibited by our kind spirit friends as a memento of their loving kindness to us, and their joy, happiness and existence in the spirit world.

Would to God that we had many such mediums as Mrs. Seery, gifted with such wonderful power, that all men might be brought unto the knowledge of this grand truth of Spiritualism.

Mrs. Swarts, of Dayton, came in company with Mrs. Seery. Her visit was appreciated very much, and we welcome her again.

B. F. P.

Grand Rapids, Mich.

Mrs. A. M. Glading has been with us for two Sundays; notwithstanding the daily papers have given some unfavorable reports, copies of which I have mailed to you, to show that although they were given with the intent of defeating our work, it has been our gain. Mrs. Glading is doing a wonderful work here, filling a need that the hungry-hearted always have when they wait to hear of their loved ones. We cannot say too much of this noble woman's work in the field of truth, of the thoughtfulness of the audience and the interest everywhere manifested.

The lectures are full of food for thinkers; full of inspiration for those of us who are struggling with "dull care" to make every spoke strong and true in the wheel of progress. There is one difficulty only with our speakers, we cannot keep them long enough. Just as we get acquainted and a speaker begins to see the result of her work she must go. In this method, which is so universal, that we cannot engage speakers, seldom only for a month at a time. We present, I think, the other extreme, from the church. Mrs. Glading is with us the remainder of the month. Very kindly yours for the better way Effie F. Josselyn.

Rochester, N. Y.

The Spiritual society of Rochester on Decber 12th elected officers for the ensuing term, as follows:

President, H. T. King; Vice-president, A. W. Moore; Secretary, F. Schermerhorn; Treasurer, M. H. Joslyn. A board of trustees and a finance committee were also appointed.

The Rochester association is in a flourishing condition. Recently a larger hall was engaged for the meetings, and every Sunday evening it is well filled with interested seekers after the truth. It is probable a larger hall will soon be required to accommodate the increasing congregation.

Dr. F. Schermerhorn, who has been the speaker for the last half a year or more, is to continue to minister to the congregation. The doctor is a sound Spiritualist and a good speaker in his normal condition, yet he generally speaks under control of an advanced class of intelligences. Usually considerable time is devoted at each meeting to answering questions proposed by the audience, and in the answers, as well as in the regular discourses marked ability is displayed. The Spiritualists of Rochester feel that they are particularly fortunate in securing a speaker of the character and inspirational ability of Dr. Schermerhorn. R. D. J.

Rochester, Ind.

Mrs. Colby-Luther spoke for us Saturday evening, December 13th, and Sunday afternoon and evening, the 14th. "The menance to free speech, from the various branches of the Christian religion." Sunday afternoon and evening subjects were: "The relation of spirit life to earth life," and "What shall I do to be saved." And a a greater intellectual treat was never given in this place. Spiritualism gets ripped up in great shape in this place from the "elect," but we are growing slow but sure in numbers by this free advertising.

Mrs. Luther is Chairman of the Ladies' Committee on Camp Location for this State, and after a visit to Lake Manitau informed the writer she was delighted with the facilities this place affords for that purpose, and would so report at the quarterly meeting which will be held at Anderson from January 8th to 11th, inclusive.

Manitau Lake is just east of Rochester, about three-fourth of a mile, and on the northwest shore of the Lake is a plat of twenty-three acres of ground, which has two new buildings upon it, nearly completed—hotel and tabernacle, which would seat, I think, one thousand people, and stands in a beautiful grove upon a high point of ground, which would greatly facilitate holding a camp meeting next season. I know of no other place in Indiana that can offer greater advantages for a spiritual Chautauqua than does this.

We are one hundred miles north of Indianapolis, on the Lake Erie and Western, north and south R. R; also the Chicago & Erie R. R., east and west, affording our Cincinnati friends quick and cheap opportunities to come and hear the "Rochester rappings" that will startle this dark spot on our continent.

Mrs. Henkle talks for us next; date not made yet. Bob

Washington, D. C.

This is the way the National View of this city speaks of Mrs. Lake.

The echoes of G. A. R. Hall, Pennsylvania Ave., have never voiced a more musical, natural and staccato accent, than is now enjoyed from the words of Mrs. H. S. Lake, of Boston, who will occupy the spiritual rostrum the rest of December.

The hearer soon realizes he is listening to a "talking essence," "a bit of transparency broken off the spheres"—in a single sentence. Her aphorisms are like spiritual prisms, through which we see beautiful rays of immaterial existence. In short, she does not lecture; her words are vitalizing nectar. 'She chops out sparks, takes high flights and sustains them without ruffling a feather. She is eloquent, because she is earnest, and can't help but "invert the rainbow,' and use it for a swing—now sweeping the earth—now clapping her hands among the stars."

The first Association of Spiritualists of this city are enjoying a great intellectual feast, through the ministrations of Mrs. H. S. Lake, of Boston Temple, who is with us this month.

It is her first engagement here, and her great eloquence and the masterly manner in which she handles the subjects discussed has created very great interest in spiritual and reform circles, drawing full and appreciative houses. Her psychometric readings are superb.

Our Board of Management have been exceedingly fortunate in securing the services of Mrs. Lake for February, 1892. Her advent in Washington has, I am happy to state, been of great benefit to our society. She points with an unerring hand and voice inspiring with hope and confidence the weary mortal in his search for the better way. Yours truly,

Goff A. Hall, Sec'y.

Muncie, Ind.

Mrs. Helen Stuart-Richings lectured at the Opera House three evenings last week on "Spiritualism." There was a very large audience out to hear her. She is a most perfect speaker, and thoroughly understands her subject.—Daily News.

The Opera House was again crowded to hear the popular speaker and versatile reasoner, Helen Stuart-Richings. The subject was "Spiritualism. Philosophical questions were sent up to the platform to be answered, and the answers were given in a clear, philosophical manner, showing the fine conception she has of the subject, and her unbounded resources, as a scholar.

Mrs. Richings holds her audience to the closest attention because of her rare gift as a speaker first, and again because of the intense earnestness she has in her cause. In no light, however, does she appear better than a recitationist. The most difficult readings are rendered by her in a faultless manner, and the recitation at the close of the lecture last evening was very fine, the large audience continuing the applause long after the artist had bowed her acknowledgement and retired from the platform.—Times.

We have again had the pleasure of listening to Mrs. Helen-Stuart Richings. Her lectures at the Opera House were largely attended and with increasing interest each evening, indicating most plainly that her efforts were appreciated. She is a speaker of rare ability, clear and forcible in manner and versatile in a remarkable degree. As an elocutionists she is superior, and her efforts in this direction was a pleasing feature in connection with her lectures. She has many admirers in Muncie—not alone confined to the Spiritualist ranks, who will be pleased to hear from her again.

Wm Lynn, Sec'y.

Cleveland, O.

For twenty-five years the banners of the Cleveland Lyceum have been borne triumphant. Difficulties and trials have been met that would have discouraged less earnest workers, and self sacrifice has been demanded, such as few would care to make. But the way has become easier, and the harvest has been ripening for those who continued to the end. No other Lyceum organization has had as long a life, and none continued to increase in numbers and usefulness as this has done. Now it is proposed to celebrate the event of the closing of the twenty-fifth year in a manner worthy of the occasion. The Lyceum Theater, one of the most attractive pleasure resorts in the city, has been secured for the day and evening. It has a seating capacity of over 1200, and nearly half of the seats have been sold, so that financial success has been assured. There will be lectures and music during the day. Frank Baxter, A. B. French, Hudson Tuttle, Emma Rood Tuttle and other speakers will be present.

The evening program has not yet been completed, but its main features will be a complete working session of the Lyceum on the stage, that the audience may see what it is like, and how vastly superior it is over all other systems of training.

There will also be music, instrumental and vocal, recitations, short speeches and a poem written for the occasion by Emma Rood Tuttle.

The marching and calisthenics are almost perfect in the common session, but the Lyceum is under drill for still greater precision and elegance.

When it is known that Thomas Lees, with the efficient officers of the Lyceum, as Conductor Pope, Mr. and Mrs. Black; guardian, Mrs. Martin, assistant, Mrs. Calkins, and a score of others have taken hold of the matter with their characteristic earnestness, Spiritualists will be assured of the rich feast in store.

Hudson Tuttle.

Mantua Station, O.

To our many friends, to all lovers of truth and right, everywhere, greeting and a happy New Year, peace and good will. Take notice. There will be a grand opening of the National S. and R. Camp Association, now being incorporated and established here, at King's Opera House, at this place, January 1, 1891. Good literary and musical exercises given during the meeting. All friends provided for while here. The music furnished by Chalker's excellent orchestra, which ranks among the best in Ohio. The committee were well selected, and are making an honest effort to achieve success. The call for donations to the supper has been liberally responded to thus far, and trust the members and all interested wishing to encourage the movement will send or bring a donation for the benefit. A most cordial and earnest invitation is extended all to be present both day and evening. Come and join us in friendly co-operation for the upbuilding of a good and worthy cause. A plat of the recently purchased camp site will be shown, and lots offered for 1891.

A number of the members of the Camp Association from here attended a meeting of the Ober Union Society of Geauga county at Hiram Potter's, Newberry, O., Sunday, December 14, 1890. On Saturday evening, December 13th, a very interesting and successful dark seance was held at his son Hudson's home. Marked manifestations from controls of F. Morse, of the Ober Union, were given; music played, during which time many large blue lights formed and moved to beat time to his playing, and were seen by all. Then followed some peculiar and superior violin music, and a brief lecture in explanation of the phenomena.

Following is the program for our festival: A grand opening of the National Spiritual and Religious Camp Association takes place at King's Opera House, January 1, 1891. Services at 10 o'clock a. m. Picnic dinner from 12 to 1. Conference at 1:30 p. m. In the evening, a grand ball, with supper from 10 to 12. Proceeds for benefit of the camp. Music, Chalker's Orchestra; Hawley Bates, prompter. Supper, 75 cents a couple; hall 75 cents. Committee of Arrangements: Lillian Lane, Bertha B. Wilson and Bina Clapp. Floor Managers: Emory Stimpson, Morg. C. Wilson and Frank Barber. All are invited. F. G. Wilson, Sec.

Portland, Ore.

Spiritualism has taken a new start in the city since the advent of Moses and Mattie E. Hull. The meetings of the First Spiritual Society at Grand Army Hall had fallen to rather a dead level of mediocrity, and, though reasonably well attended, were dishing up a kind of spiritual food almost as monotonous as Artemus Ward's Southern prison diet of "baken and kabbage."

The arrival of Mr. and Mrs. Hull has changed all this and infused new life into the body spiritual. Large crowds filled the hall to listen to the scholarly and entertaining discourse, and on many occasions quite a number could not find seats. Thirty-four lectures were delivered in all; the interest was maintained to the end; and on the announcement of the departure of the couple for San Francisco a great effort was made to keep them in Portland. I understand that arrangements were finally made for their return at an early date, and great pressure will be brought to bear to induce them to permanently locate in Portland.

Mr. and Mrs. Hull were latterly the guests of Mr. Mallory, editor of the World's Advance Thought; which paper, by the way, has decided ly improved in tone since Mrs. M. has assumed the chief control of the editorial management. Less of dogmatic self-assertion is noted in its editorial columns; and commendations on its improved tone flow in freely.

It is to be hoped that the Spiritualists of Portland will profit by the present revival, and make their meetings more interesting to the general public. Orthodox churches in Portland, as elsewhere, are honey-combed with Spiritualism, carefully kept out of the world's sight, and the attractive influence of a series of interesting meetings will bring many of the weak-kneed to declare themselves. Why Spiritualism is not as thoroughly "respectable" as any other forms of faith, is an unsolved mystery to the writer; possibly the number of frauds who pose as mediums may account for it, but when it comes to that, what religion has been free from charlatanry,—from the days of the priests of Isis, described so graphically by Bulwer Lytton, down to themountebank antics of a Talmage or the pompous humbuggery of a Joseph Cook? V.

Haverhill, Mass.

Since our last writing to you of the Spiritualistic work on our platform, I have been prostrated by illness several weeks, so I have not been able to give to the readers of The Better Way the work that has been done. Several of our well-known workers have been here speaking for the societies, among them Sarah A. Byrnes, Clara Banks, Dr. F. H. Roscoe, E. A. Wiggin, Carrie E. S. Twing, who is still here and will be the remainder of the month, filling an engagement with each society.

Celia M. Nickerson speaks next Sunday, and the Sunday following for the First Society.

Dr. Roscoe, returning in January, has several engagements here, for he is considered one of the best upon the platform by many; and as his heart is in his life-work, he should be appreciated.

In our last writing we mentioned a possibility of organizing a society composed of local mediums, and on Nov. 10th eleven mediums convened in response to a call at the rooms of Mrs. Johnson and banded themselves together, and the number has increased to thirty or more, with others to come in. There is an interest in the work in hand, and we hope that mediums in all parts of the country will see and feel the importance of this movement, and "go thou and do likewise." Any medium interested in this matter of organization can have particulars sent them by addressing Mrs. Jennie S. Johnson, 33 Merrimac street, Haverhill, Mass., through whom the call has been given to the world to band together for a work is just before us. In the new era let us not sit idly by with folded hands, but rather study to know ourselves first, then to know how to lead others; fit ourselves to benefit humanity; to work in harmony and unison for the upbuilding of truth; to visit the sick; to be social and study the needs of each other, spiritually as well as physically. These are a few of the needs of the home.

Much might be said, but we do not feel to take the space in your valuable paper, but will give from time to time items which we feel may be of interest, and, perhaps, encouragement to those who may read.

Fraternally, Win.

St. Paul, Minn.

Our meetings have been growing in interest since my last letter to you, and a larger hall is now being talked of.

Last Sunday morning we were blessed with the presence of an old worker and test medium, who has been out of the work for the past seven years, but who states that he will be in it again soon. Such remarkable tests have never been gived in the Northwest as were given by him. Names, dates, indidents, etc, one of which will give the people an idea of their character:

A lady was told that her husband was standing by her; his name given—the surname—and some German words spoken to her, after which the medium said you were not satisfied that he was dead, and thought you saw him, so you had the grave opened and looked again on the body. All of which was correct, and he had never seen her before.

Sunday afternoon he gave another seance, at which there were good tests of spirit presence given.

On Monday evening our friends gathered in force at our home and spent the evening in a social way; dancing, refreshments and a good time all around. A collection was taken up for the purpose of assisting our meetings, which netted about $20, and arrangements made for continuing them every month. This is a great encouragement among the discouragements of trying to keep a public meeting going, that all Spiritualists should be benefited by following.

Public mediums are too often allowed to struggle along alone in their efforts to build up meetings, and those who should be the ones who would help them and give the cart a push forward are too frequently on the other side, and not only watch it go down, but even give it a push backwards. Mediums appreciate these things, even if they do not say much about it.

Sunday evening we were addressed by Prof. J. H. Randall, of Chicago, he taking for his subject the always interesting subject of "Spiritualism," which he proceeded to compare with the older beliefs of the present day, giving us a lecture of an hour and a quarter duration, which was listened to with interest by all present.

The cause is gaining, and we hope to continue the interest until it will take several halls to accommodate the crowds who attend.

New York.

Mrs. Brigham, on Sunday morning last, discoursed on "The duties and responsibilities of Spiritualists." In part, she said that we are all familiar with the uniform and attitudes of a military man, and we all know something of the duties and responsibilities of a man in such a position, and yet if one of us were to attempt to march or drill, we would find great difficulties, and become aware of our awkwardness and of our ignorance as to the discharge of his duties. The garment does not make the man; the uniform does not make the soldier. There is something more that belongs to the deeper life of the individual. A man may believe that spirits live after bodies turn to dust, and that these spirits are all about us, and that under certain circumstances they are capable of manifesting their presence, he may believe in slate writing and materialization, and all the various exceedingly interesting phases of manifestation of the phenomenal unfoldment, and he may be no more of a Spiritualist than the awkward man who for the first time put on the soldier's clothes would be a soldier. To be a Spiritualist means something more than mere belief in after life; and some imagine that Spiritualists have no particular duty or responsibility; that if he has a duty it is to inform himself about the present and the hereafter, but as to any responsibility, it is not necessary to concern him at all. With all love for mediumship, knowing it is the connection between the two worlds, knowing it is the only thing that can positively rule life, at the same time we know that this mediumship may exist, and persons gratify and satisfy their curiosity through it, and yet the medium may know nothing about the duty and responsibility of a Spiritualist. The word Spiritualist is a great word, not like that narrow word clothed before our mental vision, whose teachings is blindly accepted. Spiritualism says nothing about damnation. To be a Spiritualist a person must be something more than intellectually convinced, something more than an observer, something more than a reservoir of truths, something more than a bulletin board on which is written in the largest kind of type, "I am a Spiritualist."

To understand then what it really means, we would in the first place say that the manifestations and proof of a life after death are stepping stones to a philosophy and a religion, and so substantial and white in the reality that no matter what dust or uncleanness may besmear them, thank heaven they are constructed of such material that the impurities may be wiped off when we have the time and determination to do it. One of the duties and responsibilities of a Spiritualist is to keep the steps clean.

Mr. H. J. Newton opened the afternoon meet for manifestations in the absence of Mrs. M. E. Williams, President, who is lecturing and holding seances in Baltimore on request. He read a poem on the life and probabilities of the the future, suitable to the occasion.

Mrs. H. E. Beach exhibited many pictures, which she said were painted by spirit agency, among which were a few by Mumler of Boston, Mass., inventor of the electrotype who, she said, was a martyr and pioneer in the spirit picture phase of spirit manifestation. Pictures through medium Keeler were also shown. In her talk upon this subject she said: "That after twenty-three years of experience in Spiritualism, which people can scarcely conceive, if you want to know the truth you will have to suffer for it. Spiritualism is only the outskirts of what is to be, and we must be sufferers to get the truth." [Applause.]

Dr. Slade, who now resides in this city 274 W. Fortieth street, addressed a pleased and appreciated audience on the subject of "Slate Writing," of which he claimed to be the first through whom it was given to the world. The incidents connected with his development formed an interesting narrative.

Prof. McDonald said it was immensely gratifying to see Dr. Slade here, having gone through multitudinous trials and hardships, ready to convince every fair-minded person of the absolute fact. About spirit photography, he said that the thing most necessary to be known was the means by which the painting was accomplished. He told about one satisfactory experience with Mumler, but it was his opinion that materialization and slate writing gave less room for doubt and were more convincing. They are the most wonderful and interesting phenomena ever presented to the world.

Mr. J. W. Fletcher made a short address.

Mrs. Brigham in the evening delivered an inspirational address.

At the next Sunday afternoon meeting Dr. Slade will speak, the theme of his discourse being "Grit." W.

San Jose, Cal.

The Spiritualists' Progressive Lyceum held its monthly musical and literary entertainment last week. At 7:30 o'clock promptly the hall being filled, nearly every seat occupied, the conductor stepped forward and announced that the meeting would be opened by instrumental music on the cornet and piano by Wm. McMeekin and son. This was followed by many fine recitations by both children and adults of the Lyceum. Musical recitations, songs and a dialogue (original) entitled two sides to a story, by Sadie and Edith Shell and Walter Hambly. Good order prevailed, and every one seemed to be interested.

We have a large and interesting Lyceum, which convenes every Sunday at 10:30 o'clock, at G. A. R. Hall, 58 S. First street, where special attention is given to strangers, making them feel welcome, that is always genuine. A large adult class is also in connection with the Lyceum. Yours in the cause of truth and progression. Mrs. H. L. Bigelow, Conductor.

W. D. Hambly, Sec'y.

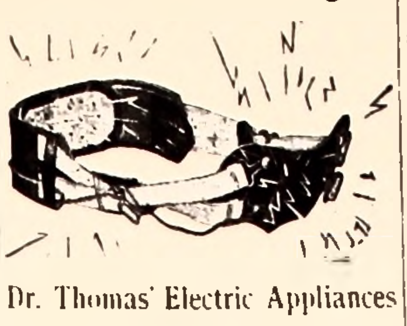
Brooklyn, N. Y.

Fraternity Rooms, Sunday, Dec. 14th.—We feel to have been highly favored in having Mrs. Holmes to speak for us. She is so spiritually pure in her aspirations that she does all good who are enabled to come within the sound of her voice. The quietness was very great, showing the intentness of minds who were swallowing in of the divine truth sent forth through mortal lips direct from the spirit world.

She spoke of the growth and advancement of Spiritualism—the more than rapid development of mediumistic power in the last few years; the coming to the front, firm and strong, of those who have felt to have been touched with the Holy Ghost, "the influx of Spiritual gifts." She impressed upon the people the great need of the hour, the coming out in full acknowledgement, and not with trembling and fear, but to buckle on the armor and shod with firmness and decision of character. She beautifully depicted the many wonderful evidences of controled power in the days of Christ and his apostles, yet they were not accepted by all, then should we feel discouraged that oftentimes there seems to be no advancement, and that Spiritualists were sleeping; no, but she plainly showed where the work was quietly going on in the privacy of the home circle, making through these avenues a strong current of faith and endurance, only abiding the time when the trumpet's clarion tones shall proclaim to the world that we are a people of the highest and best—an army within ourselves, a host of irresistible power, sustained and upheld by an invisible force, which understanding makes all plain and perfect.

Telka.

Electricity.



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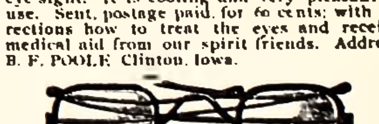

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DONALD KENNEDY

Of Roxbury, Mass., says

I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long for publication, some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or over-strained man. Here is one of them. I call it a good letter:

Trenton, Tex., Sept. 28, 1886.

"To Kennedy of the Medical Discovery, Roxbury, Mass.—I am so proud of my recovery as to express my feelings of thanks to you. The Rheumatism has made me four-legged for six years. At last I have traded off two of them to Bell—druggist—for four bottles Kennedy's Discovery. I am yours, gratefully and unsolicited, J. B. Ivy.

Ladies' Department.

Written for The Better Way.

HEALTH AND HOME.

NOTE—Queries on different subjects, medical or otherwise, answered in this column free. Such medical advice and private council as calls for personal letter, a fee of one dollar will be charged. Correspondence solicited. Address Mrs. J. Clegg Wright, M. D., P. O. Box 413, Cincinnati, Ohio.

HOW TO BE BEAUTIFUL.

How difficult it is to define the essential attributes of the beautiful, and yet there is no power in nature so supreme in its control of the conduct and judgement of mankind. The beautiful is to a large extent the habit of the imagination accommodating its creation to the law of harmony. Every mind has its own standard of beauty. An object may be beautiful to one and not to another. Beauty to the educated eye is not the same thing that the uneducated eye finds beautiful. The feelings probably more than the understanding create in the mind delightful ideas of beauty.

But we will leave the discussion of the problems of beauty in the abstract to the psychologist and metaphysicians, and confine our thoughts to practical details.

Most women know well the value of a beautiful hand, but few realize how essential leisure is to its preservation. A perfectly white hand with pink taper fingers is so sure a sign of indolence in everything except care of itself that it ought not to gain for the possessor the praise it so often wins.

To the industrious, tender, generous hand, the hand that smoothes the pillow of fatigue and pats the curly head of youth, that mends the kite and sews pinafore, washes the dishes and lays the table, kneads the bread and beats the cake, in fact, to the busy, cheery housewife, we can only promise a firm, smooth hand, free from disease, and white enough not to offend her instincts of the beautiful, after careful efforts on her part to restore to it that freshness which indolence gives and industry withholds.

Sitting here before that modern innovation—a fire from natural gas—the thought was presented to me that here was a plan for obviating much of the necessity for soiling women's hands. Surely these women of Indianapolis are to be envied, but to those who still use coal for fires, I will remixd them that a pair of gloves should always be used in handling coals.

Once in a certain city I went to the Bishop's house of the Catholic Cathedral on some professional business, and was not a little amused to see with what care the holy Father drew on his right hand a glove before using either tongue or poker in replenishing the fire. Seeing my amused glance, he said, with a laugh: "If you will just try my plan, you will never want a better one;" and having tried it, I quite agree with him.

Still even for carelessly used hands there is still hope, if proper efforts be made.

The much advertised sapolio is as good a helper to smooth hands as any one could wish, and is a much neater thing than the old way of rubbing the hands with pumice or white sand. It will remove all stains and smooth them wonderfully. After a thorough wash of this kind, rub on a little glycerine and lemon juice, adding a little water to do away with the greasy effect sometimes left on them.

A large pair of gloves should be prepared as follows: Turn them inside out, spread over them a coat of mutton tallow; turn them back again, and after thoroughly rubbing more tallow over the hands, draw the gloves on and let them remain all night. Next morning wash the hands with olive oil and white castile soap.

Those whose hands are likely to chap in cold weather should invariably wash them in water with a handful of corn meal. Make a lather of soap on the hands, and then take a handful of corn meal, and wetting it into a paste, wash them thoroughly, and rinse off with warm water. Dry very carefully with a towel, and take a pinch more of the meal and rub over the hands, thus absorbing every particle of moisture. A little care of this kind will prevent chapping.

The hands sometimes become red and swollen when exposed to the cold air or placed in cold water. Such hands should be bathed once a day in warm water, to which fifteen drops of carbolic acid had been added.

The finger nails must not be cut below the tip of the finger. They should be kept perfectly clean, and should be held in warm water to make them soft and flexible, and then cut in the form of a half moon.

Some tint the finger nails a soft pink, to increase the whiteness and delicacy of their appearance. I have found a tinted chamois skin among manicures' wares that impart a beautiful pink, and is very easy to use.

It could easily be used in place of rouge for the face, and would prove a very neat and desirable adjunct to the articles already familiar to the toilet table.

CAMPHOR ICE.

Spermaceta, 1½ oz.;
Gum camphor, ¼ oz.;
Oil sweet almonds, 4 drachms.

Set on the stove in an earthen dish till dissolved; do not boil it. Pour on a plate, and when almost cold, cut with a warm knife into squares; wrap in tinfoil, and it will keep indefinitely. Used for chapped hands or lips, it will be found excellent.

CHILBLAINS.

As the winter is with us now, a line in regard to its effects on the feet may not be out of place. Those affected with chilblains will find the following a great relief:

Collod fleril, 4 drachms;
Olei ricini, 4 drachms;
Spt. tereb, 4 drachms.

Use three times a day with camel hair brush.

ANSWERS TO CORRESPONDENTS.

Miss Laura M.:

The black heads that so annoy you in your face can be helped by various methods. In your case I would recommend the following:

Tincture of capsicum, 1 drachm;
Bicarbonate of sodium, 100 grains;
Peppermint water, 5 oz.

Take two teaspoonfuls three times a day.

Mrs. Lizzie T.:

A constitutional treatment is necessary. A wine glass of wine, to which add fifteen drops of muriated tincture of iron would strengthen you very much if taken three times a day. For the palpatation take ten drops of essence wintergreen in a wine glass of sweetened water.

George S. F.:

For the loss of hair I would recommend the Quinine Hair Tonic, found at all druggists; also the following:

Fluid extract hops, 4 oz.;
Fluid extract witch hazel, 1 oz.

One teaspoonful in water morning and evening.

Written for The Better Way, under inspiration of Sidney Lanier.

Spread the Light.

BY O. W. HUMPHREY.

"Glory to God in the highest, and on earth peace, good will toward men."

Throughout the land there is a cry
For "Light, more light!" on every hand;
With onward rush, resistless force,
More loud and loud grows the demand.

The teachers of the masses great
Must know it is their common fate
To yield their domineering law,
For common sense decrees it so.

"The blighting creeds of old must go!"
Fair Nature cries, with regal brow;
Let priests and preachers stand aside!
She has no need of saintly pride.

"At last!" men cry, with ringing shout,
"Our fettered mind from thralls are riven:"
Triumphant glows the face of truth,
While error dies—the law of heaven.

From East to West the light spreads forth,
The gift of God to earth-born souls;
The rising dawn gives cheerful hope,
We have no longer need to grope.

On mountain top, in lowly dell,
All will learn the tale full well,
How clustering friends, with greetings bright,
Are waiting but to spread the light.

A happier lot for man in store,
The angels never brought before;
"Ring out the old, ring in the new,"
Has never before been so true.

No more war's clashings in the land;
Instead—the brotherhood of man.
This the news from angel tongue,
Which once before was sweetly sung.

But angels now are known to be
What superstition failed to see;
Our friends—John, James and George—we recognize
With swelling hearts and glistening eyes.

The poet's song, in thrilling verse,
Is sometimes used to teach a truth—
The grandest truth that mortal men
Have ever known from tongue or pen.

Such the light, and such the news.
That angels bring to all who choose;
To know our friends are ever near,
Though seeming lost to those most dear.

'Tis so; dispute it not.
The strange compounds of Nature's art
Reclothe the form so dear to heart
With earth's dull clod; yet quickly thrown
Aside once more to visit home
On immortality's bright shore,
Where this life's cares come nevermore.
A kindly word, a loving look,
Till we, too, join the happy throng,
As time's swift tide runs quick along.

Written for The Better Way.

A LETTER FROM DIXON, ILL.

BY MARY A. HILLES.

Friends of Mississippi Valley Association of Spiritualists, all hail. I hope each one of you is cheered weekly by the mental feast prepared for you by the most progressive thinkers of the age in THE BETTER WAY.

Doubtless many of you are pained, as we are, that The Reconstructor has thus early in its existence passed from the hands of its parents into those of a stranger. Alas! that so many of our progressive papers of great promise die young. It was hard indeed to give up New Thought. It was a brave, radical sheet, that we hailed with delight. We hope The Banner of Light, The Progressive Thinker and THE BETTER WAY may long wave their pinions over us. Let us all see that they are sustained.

Do all of you know that we are indebted to an aged invalid for that wonderful story, "Through the Crucible," published weekly in THE BETTER WAY. Dr. Whittemore resides in Iowa, and has been long confined to his house by severe suffering. I hope every reader will be prepared to purchase this story when it appears in book form, for the benefit of the Doctor as well as themselves.

There is another book I wish to call attention to. "Perfect Motherhood," written by Lois Waisbrooker. It is a fine, artistic work. In it she not only shows the radical errors in the present civilization, but most of its weak points, and has woven them into a fascinating story that will be read by thousands. A wonderful woman is the authoress. For nearly fifty years has she been on the crest wave of every reform movement, and at sixty she learned type setting, that she might give her thoughts to the world through her own paper, "Foundation Principles," which was published at Clinton, Iowa, for a few years, when her strength failed her, and she was compelled to give it up.

Many of you are wishing to hear from that indefatigable worker in all reforms of the past thirty years, Dr. Juliet Severance. I received a letter from her ten days since. She was then at a healing institute at St. Louis, where she went in September. She thinks her health has improved since going there. She has not been able to read more than her letters, on account of the inflammation of her eyes. She is thinner than when at Mt. Pleasant Park. She then intended to leave for Ocean Springs, in Mississippi, before now, where she hoped to improve more rapidly.

May I inquire what are the ladies of our association doing for the Fair that is to be held at Mt. Pleasant Park next August. If there is a new hotel erected there next season, or a boarding house, let us endeavor to furnish it, that we may have better accomodation for all who attend our meetings, and especially our mediums. Women have mostly sustained the church, educated the ministers, and been their loyal worshipers heretofore. Shall we do less to give to the world our beautiful philosophy? Now is the time to prepare articles for the Fair. It was exceedingly trying to have no better accommodation for Dr. Rothermel than that small, poorly ventilated room. I hope he will favor us with his presence next year, and we will show our appreciation of him. He is not only a fine medium, but a cultured gentleman that we shall ever be happy to meet.

This occult telegraphy delights the friends upon the other side of the veil as well as those who are dwellers in this land of shadows. Through it I received communications from many dear ones on the other shore that are of inestimable value to me. I think they would interest some of the readers of THE BETTER WAY, but they are rather too personal, and the paper is rich with similar communications.

Let us take courage. Our society was never before in so prosperous condition. We have become acquainted with one another, and are prepared for business. With best wishes for the paper and the cause it represents.

Written for The Better Way.

SPIRIT LAND.

BY MRS. CELIA LOUCKS.

The illustration of a spirit's home in THE BETTER WAY of December 6th reminds me of a vision that I had of spirit land several years ago.

It was nearly midnight of a summer night. There was a full moon. We had no other light. Dr. C. was playing the violin and my husband the banjo. I sat near an open window. They had been playing much of the time since early evening. Suddenly, while I was listening to the piece they were playing —which was very beautiful—I felt as if some one asked me to look up. I turned my eyes toward the sky, and was surprised to see up through the sheen of moonlight, up and beyond the fleecy clouds lying here and there, on the subtle atmosphere, a large house. At the front of it, from foundation to roof, were large white pillars. Great trees were standing near and at distances. It was very distinct. I turned my eyes in another direction—still skyward—and lo! I beheld a shining city. What more can I say that would better describe it. It was indeed shining. Minarets and spires were alight with gold, and the walls were like alabaster. It lasted quite a number of minutes, and then was seen no more. It did not gradually fade away as the atmospheric changes piled the clouds in various forms by force of ether tides, but vanished instantly from sight. I know I saw that which awaits us on "the other side," in the land of reality.

One other night of that same summer, as I was about to pass into the house after being in the yard, I felt compelled to look up, and as I did so I saw the form of a spirit descending through the star light. There was no moon at the time, and the spirit form was distinctly visible against the background of night.

Boston Women.

All the women of Boston do not wear giglamps and calf shoes and carry broadcloth reticules bulging with manuscripts and leaflets of transcendental philosophy. Anna Whitney is the vice president of the St. Bernard Club of Massachusetts, and knows as much about dogology and dogdom as any breeder in the country. She can size up a dog at a glance. At the recent dog show in Detroit, Mich., Miss Whitney was one of the judges. As understood by this canine connoisseur, "Go to the dogs" is not a saw, but a proverb. Instead of a reproach, she claims the meaning has been distorted by abbreviation. "Go to the dogs for a lesson in patience, love, fidelity and sagacity" is her interpretation of the old adage.

MEETINGS.

BOSTON.

Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 2:30, with developing circle at 11 a. m. Good speakers and mediums. Music by Prof. Feak. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 207 Shawmut ave.

The Echo Spiritualists Meetings will be held in America Hall, 724 Washington street, at 10:30, 2:30, 7:30 and Thursday at 3 p. m. Unexcelled test and speaking mediums. Music. Dr. W. A. Hale.

Twilight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 7:30 p. m. E. Cobb, conductor.

Eagle Hall, 616 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30. F. W. Mathews, conductor.

First Spiritual Temple, Newbury street. School at 11 a. m., and 2:45 p. m. Public invited. Seats free.

BROOKLYN, N. Y.

Conservatory Hall, Bedford avenue corner of Fulton street. Public meetings are held Sundays at 11 a. m. and 8 p. m. W. J. Rand, Sec.

The Independent Club meets every Friday evening at 8 o'clock at Bradbury Hall, 290 Fulton st., where all are welcomed. Daniel Coons, Pres.

The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughby streets, every Saturday evening at 8 o'clock. All invited; seats free. S. Bogart, Pres.

A Conference Meeting is also held every Tuesday evening at 8 o'clock at Bradbury Hall, No. 290 Fulton st. Good speakers and mediums. No admission and all welcomed. Mrs. S. Smith, Pres.

Spiritual Union, Fraternity Rooms, cor. of Bedford avenue and South Second street. Meetings Sunday evening at 8 o'clock. Services by good speakers and mediums under the auspices of the Ladies' Aid Society. Mrs. M. Evans, Pres.

Meetings are held every Sunday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 284 Franklin avenue near DeKalb.

The Woman's Spiritual Conference meet at their parlors 231 St. James' Place, corner of Fulton st., every Wednesday evening at 8 o'clock. All invited; seats free. Mrs. S. A. McCutchen, Pres.

BALTIMORE, MD.

Religio Philosophical Association meets every Sunday. George Koch, Secretary.

CINCINNATI, O.

The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers. All invited.

The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Buglert Hall, 67 Marshall avenue, Camp Washington, on the first and third Sunday of every month.

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CHICAGO, ILL.

Martine's Hall, 55 South Ada street, Mrs. Cora L. V. Richmond will lecture at 10:45 a. m. and 7:45, every Sunday. Dr. Bushnell, Pres.

Mediums' Society, Douglas Hall, Thirty-fifth st., near Indiana avenue. Lecture at 2:45 p. m. every Sunday. Edwin Jones, Pres.

People's Society, Bricklayers' Hall, 93 South Peoria street, at 2:30 p. m. every Sunday. G. L. S. Jenifer, President.

Fifth Avenue Hall, 116 Fifth avenue. Meeting at 2:45 p. m. every Sunday by Mrs. B. H. Gill.

Spiritualist services every Sunday evening at 8 o'clock at Bricklayers' Hall 93 South Peoria st. Mrs. S. F. DeWolfe, President.

Metcalf Hall, 139 Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 93 South Peoria street on Sunday at 8 p. m.

COLUMBUS, O.

The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. Colt, Pres.

CLEVELAND, O.

The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

CAMBRIDGEPORT, MASS.

Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows' Hall, 548 Main st.

DETROIT, MICH.

The People's Progressive Spiritual Society holds services at 31 Monroe Avenue every Sunday. Edgar Sutton, Secretary.

FITCHBURG, MASS.

The First Society meet every Sunday afternoon and evening. Mrs. E. S. Loring, Secretary.

FT. WORTH, TEXAS.

The First Spiritualist Society has been organized. The Ladies' Society meets every Wednesday afternoon. W. H. Rollins, 916 East Fifteenth st.

GRAND RAPIDS, MICH.

The Progressive Spiritualists Society meet every Sunday at 10 a.m. and 7:30 p.m. at Greenwood Hall, 64 Canal street. Mrs. E. F. Josselyn, Pres.

INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:45, at Mansur Hall, cor. Washington and Alabama streets. Thursday evening at 7:45. C. W. Cotton, President.

The Mediums' Home Society meets at English's Hall, North Meridian street near the Circle. Sunday morning at 10:30 and in the evening at 7:30. Tuesday evening at 8:00 o'clock. D. A. Ralston.

LIBERAL, MO.

The Spiritual Science Association meet every Sunday evening at 7:30 and Wednesday night; Ladies' Aid every Saturday afternoon. Mrs. A. L. Andrews, secretary.

MINNEAPOLIS, MINN.

The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10:30 a. m. and 7:30 p. m. S. N. Aspinwall, Pres.

Spiritual services at 270 2nd avenue, south; morning conference; lyceum at 12 m.; evening lecture and tests. Mrs. C. D. Ponden, Pres.

Minneapolis Association of Spiritualists meets every Sunday at 624 Hennipin avenue. Children's Progressive Lyceum 10 a. m., fact meeting 11 a. m. and lecture at 8 p. m. No admission to any of the meetings. Miss A. A. Judson, Pres., 411 1st ave. S.

NEW YORK, N. Y.

The Progressive Spiritualists hold services every Sunday at 3 and 8 p. m., at Arcanum hall, 57 west Twenty-fifth street, northeast corner 6th avenue. G. G. W. Van Horn, Conductor.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 310 West Forty-eight street. Mediums' meeting Tuesday 8 p. m.

The New York Psychical Society meets every Wednesday evening at 530 Sixth avenue. Speakers and mediums always present. The public invited. J. B. Snipes, president, 28 Broadway.

The First Society of Spiritualists convenes every Sunday at 10.30 a. m., 2:45 and 7:30 p. m. at Adelphi Hall, corner Fifty-second street and Broadway. Good speakers and good music morning and evening. Fact meeting in the afternoon.

NEW BEDFORD, MASS.

The First Society of Spiritualists meet every Sunday afternoon and evening.

NEW ORLEANS, LA.

The New Orleans Association of Spiritualists meet at the hall of the Army of Northern Virginia, 59 Camp street, every Sunday evening at 7:30. J. W. Allen, President.

PHILADELPHIA, PA.

The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, President.

Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Ninth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyceum. Wm. Abbott, Secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7:30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

PITTSBURG, PA.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and in the evening at 7:45. Children's Lyceum at 2 p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

PROVIDENCE, R. I.

The Progressive Association meet every Sunday at Slade's Hall, at 2:30 and 7:30 p. m.; lyceum at 1.

PORTLAND, ME.

The First Society meet every Sunday at Williams' Hall at 2:30 and 7:30 p. m.

ROCHESTER, N. Y.

The Spiritualists of Rochester meet every Sunday evening at 7:30 o'clock in Odd Fellows Building, North Clinton street. H. T. King, Pres.

SPRINGFIELD, MO.

The Progressive Spiritualist Association meet every Sunday evening at 7:30, in G. A. R. Hall on Commercial street, opposite Clark Hotel. W. J. Black, Pres.

SARATOGA, N. Y.

The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town Hall.

TROY, N. Y.

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:30 in Kenman Building, corner Broadway and Third Streets. Ladies' Society and supper every Thursday.

Progressive Spiritual Association No. 2 meets at star Hall, corner of Fourth and Fulton streets every Sunday. Entrance on Fulton street.

WORCESTER, MASS.

The Association meet Sunday evening at 7:30

Correspondents are requested to state changes of time and location when made.

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CHATS ON CURRENT MATTERS.

BY LOUIS BUCKSHORN.

The Bishop of Lincoln, of the English Church, has been exonerated from the charges brought against him by the ritualistic party with the exception of two. The gravest charge against him was that he stood on the west side of the communion table during service, whereas he ought to have been on the north side. The Archbishop of Canterbury in rendering judgment "declares that the mixing of the wine as a part of the service is against the law of the Church; but the use of the cup beforehand is not an ecclesiastical offense." The ceremony of washing hands he pronounces innocent! The two charges which were sustained by the Archbishop, are: He broke the bread and took the cup "not before the people," and he made the sign of the cross while pronouncing absolution and benediction. The punishment consisted in a solemn admonition not to indulge in these practices again.

* * *

Amid the above absurd trivialities participated in by the highest dignitaries of the English Church, in the city of London, has appeared "In Darkest England," by General Wm. Booth, the head-director of the Salvation Army. "It is not so much a book as an arraignment, not so much a promise as a prophecy, for this man speaks from an abounding knowledge, a clear insight into human character, an intense altruism, and withal a noble dignity and earnestness and a practical exposition of his views and plans, in comparison with which present methods of dealing with the social and economic problems of our age seem strikingly ineffective." That such a book should come from that source may be surprising to our American readers, but those who are acquainted with the unstinted and untiring efforts of the author in England for the last forty years amid the slums and outcasts of the English metropolis, regard it as a result of searching investigation and a deep conviction of the feasibility of what he advocates. That the Christian church or any organized church, as far as it influences state and national legislation has been sadly inadequate to solve these vexed problems is not only evident to General Booth, but to every intelligent man who has been of an impartially investigating and sympathetic turn of mind, it has dawned that it has been deficient in this respect. There are, no doubt, people who, given the best assistance and under the most auspicious circumstances would be slothful and negligent cannot be denied, but how many in the enormous aggregate which now forms the misery and miserable in every overcrowded city, would with favorable assistance, and proper, judicious and intelligent guidance, be willing to continue in the slothful degradation and misery from which they now see no escape save suicide—voluntary or involuntary? We doubt not but what there are millions, if properly instructed, sympathizingly and lovingly dealt with, have the qualities that would develop into true manhood and womanhood. But if this generation is impossible to be dealt with, because of the inherited, deeply ingrained vicious characteristics, shall the future generation be thus summarily disposed? Is t, perhaps, not best to reform the coming unborn grandchildren by reforming their grandparents.

* * *

Modern civilization, viewed from the social heights does not reflect the alarming extent to which poverty, degradation and vice are current in the strata of so-called under society. The decennial returns show a large increase of collective wealth. Upon what is it based? It is only when such as General Booth and his followers, working amid slums, amid crimes of the foulest nature, amid despair deeper and darker than any Cimmerian vale, publish their statistics that we become conversant with the unseen and unregarded figures that balance the column of aggregate increased wealth. The following figures are taken from the supplementary chart of the November Review of Reviews. Of prostitutes in London there are 30,000; in Great Britain, 100,000; besides an army of probably 100,000 more poor women who secretly increase their earnings in this manner. In prisons there are 32,000 criminals; 22,000 juvenile thieves; while there are 32,910 reputed thieves out of prison, 155,000 passed through prisons, with a total of 711,000 convictions. In London workhouses, asylums and hospitals there are 51,000; homeless, 33,000; next door to starvation, 222,000; very poor, 387,000; total — 993,000 persons. Five hundred thousand drunkards in Great Britain; 160,000 convicted of drunkeness in one year; 120,000 licenced drink shops; with an annual drink bill of nearly $680,000,000. Public charities to nearly the amount of $52,000,000, and private charities approximating $35,000,000 are dispensed yeariy, yet 10,700 children died through neglect or violence last year. In Great Britain there are over 100,000 poor people without any homes. The poor law cost of pauper relief per year, $54,000,000; for pauper lunatics, $394,830, yet 43,000 poor little children go hungry to school every morning. One out of every five persons in London is either in the hospitals, asylums or workhouses. In short, a total of 3,000,000 of people in Great Britain are in the "sea of misery."

* * *

General Booth lays down the following propositions essential to a successful undertaking of his measures: 1. "It must change the man when it is his character and conduct which constitute the reasons for his failure in the batte of life." 2. "The remedy, to be effectual, must change the circumstances of the individual when they are the cause of his wretched condition, and lie beyond his control." 3. "Any remedy worthy of consideration must be on a scale commensurate with the evil with which it proposes to deal." 4. "Not only must the scheme be large enough, but it must be permanent." 5. "But while it must be permanent, it must also be immediately practicable." 6. "The indirect features of the scheme must be such as to produce injury to the persons whom we seek to benefit." 7. "While assisting one class of the community, it must not seriously interfere with the interests of another."

* * *

The scheme for the above laid-down regulations are: 1. The City Colony. 2. The Farm Colony. 5. The Over-Sea Colony. The City Colony, so-called for want of a better name, is to be established in the very midst of the poverty and vice of the metropolis. It is to be composed of a number of institutions serving as a refuge for poor and destitute creatures, supplying their immediate wants, furnishing employment, and above all inspire them with a hope for the future. This will give the person employed an opportunity to show his desire for work and manifest his sincerity and honesty of reformation.

* * *

The Farm Colony would be composed of a settlement in the country, mainly recruited from the ranks of those in the City Colony who have proved themselves worthy of further assistance and promotion. As the overpopulation of the cities and its consequent misery is the result of the diminution of agricultural farm hands, it is proposed to thus refurnish the country with re-invigorated and healthy laborers from the Farm Colony. Here by the employment of industrial and moral methods would the reform begun in the City Colony be further stimulated and advanced.

* * *

The Over-Sea Colony would be the proper outlet for those who have so far progressed as to prove themselves worthy of advancement, not alone in emigrating, but in pecuniary assistance in the cultivation of soil in South Africa, Canada and Western Australia. As there are millions of acres of land in those places that could be had by occupation, it certainly, with careful and judicious cultivation, would support the surplus population of the metropolis. It is the General's plan to secure a tract of land, arrange it for settlement, establish an authority, govern it by equitable laws, and populate it only with carefully prepared agriculturlists. In connection with the above he proposes to establish: The Household Salvage Brigade, Rescue Homes for Fallen Women, Deliverance for the Drunkard, The Prison Gate Brigade, The Poor Man's Bank, Poor Man's Lawyer and other departments of help as necessity suggests.

* * *

For the government of a community like the above, it certainly must be a centralized and rigidly authoritative one. The head of the same will be an appointed governor with subordinate officers. The use of intoxicants and profane language is strictly prohibited. Any one after a reasonable period of probation, who will not work shall be expelled. The chief reliance for the maintenance of order shall be a spirit of love, the desire of good of each individual for another. If the offense is flagrant the culprit shall be put into the hands of the State.

* * *

The amount asked for is £1,000,000. He asks for £100,000 for immediate use, and an annual income of £30,000 per year to set into operation his scheme. This is an insignificant amount when compared with an annual expenditure of over £10,000,000 for Poor Laws and Charitable Relief. Poor laws and charitable purposes only lop the excessively sore excresences of our present system. If it is deemed possible to go to the root of the evil and eradicate the cause its value to humanity cannot be measured by gold. The scope of a newspaper article will not permit me to deal with the logical answers to the objections which he anticipates. The only real danger lies in the possibility of the death of General Booth before his scheme has reached a solid foundation. This would be extremely unfortunate, as I do not believe that among public men for many years we have had a man with such strong executive abilities as Mr. Booth, who from the worst of slums, the most degraded human material, has organized the most potent corps for the assistance and advancement of humanity. Subscriptions are rapidly pouring in and the best and most influential people of England are readily assisting in its furtherance. It is an inspiration to know and feel that while priest and Levite are still in the derogatory dominancy, the beneficent Samaritan and his principles are in the ascendency.

HYPNOTIC CURES.

A Dr. Hirt, in Breslau, Germany, has succeeded in making some cures that would have been set down as miracles in a more superstitious age. A thorough investigation of hypnotism and a knowledge of how to make use of it are well worth the while of progressive American physicians.

The son of Privy Councillor Klein, of Breslau, had been afflicted with cough and every symptom of consumption for months. In January, 1889, the cough attacked him. He grew worse and worse for seven months, when he often lay upon his bed all day from weakness. The paroxysms were terrible, accompanied with expectoration of blood. Early in 1890 Councillor Klein prepared to take his son to Italy, in hopes to prolong his life. He mentioned his intention to Dr. Hirt, who offered to try what could be done with hypnotism. Klein gave his consent, and the boy was brought to him.

The physician put the patient under hypnotic influence by the ordinary method. Then, with the boy in the mesmeric sleep, the physician told him that he had a bad sore throat, but that it was now well, and he would sleep soundly that night. Dr. Hirt said this repeatedly in a clear, decided voice, and pressed and rubbed the boy's larynx meanwhile. He also told him that he was entirely well, and that he must say for himself that he was entirely well. The boy then said, "I am entirely well."

Dr. Hirt treated the youth Feb. 4, 1890. Next day came the father, and said no further treatment was needed. In three months' time the boy was in perfect health.

The other cure was somewhat similar. In this case a 13-year-old boy had been afflicted for some weeks with a hoarseness that had left him quite voiceless. Dr. Hirt first hypnotized him, then told him the hoarseness had been all imaginary, and that he could speak as loudly as any one. His throat was well, the physician assured him. Then he bade him speak aloud. He kneaded and rubbed the boy's throat as he had done with the other patient. The boy then spoke, a little at first, gradually louder, till in three minutes from the first effort he had quite recovered his voice.

These instances seem thoroughly well authenticated. If they are so, and if the cures really were performed as reported, then hypnotism is a boon to physicians. In Russia public hypnotic seances are prohibited, and only physicians are allowed to practice the art.

HOW THEY TESTIFY.

Professor Gregory, F. R. S. E., says: "The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain."

Cromwell F. Varley, F. R. S., says: Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery or self-deception. Numerous phenomena have occurred, proving the existence of forces unknown to science; the power of instantly reading my thoughts; the presence of some intelligence or intelligences controlling those powers. That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Demagnetizing A Watch.

A novel method of removing magnetism from watches is due to Mr. P. D. Richards, of West Medford, Mass. The apparatus consists of a compound horseshoe magnet placed erect with its poles upward and a suitable support placed at some distance, perhaps two or three feet, above it. From this support is suspended by a twisted thread a card board tray in which is the watch to be demagnetized. When in position the supporting thread is allowed to untwist and the watch is gradually removed for the magnetic field. Of course the same results could be obtained by the use of an electro-magnet energized from a battery, or other source of current, as well as by employing permanent horseshoe magnets.—The Electric World.

Brooklyn, N. Y.

Mr. J. W. Fletcher opened the service at Conservatory Hall, Sunday morning, Dec. 7th, with a continuation of the course of lectures on spiritual culture and development. The law of untrained force" being the branch of the subject for this morning's lecture, the speaker said: "There is a great wave of spiritual life just above this natural world. The seasons may come and go, and the result is nothing unless some remarkable event occurs. All things that are natural were here when the first day dawned, and would have been as perceptible to our senses had our spiritual perceptions been up to the present plane of development. The powers of electricity and heat are without usefulness except when under control, which control is gained by concentration of thought, and by this same concentration of thought we develop all that is best, noblest and purest within us. To day we stand on the threshold of a higher grade of civilization that will know no North, no South, no East, no West, no color or nationality; every man will be our brother, every woman our sister. The interest of one will be the interest of all. The nations of the earth shall fraternize and become one common brotherhood.

The authority of the church has been marked by the most tyrannical of all laws. They send us to a heaven of eternal bliss, or a hell of eternal punishment. Man is not supposed to think, to act or to work, except under the direction of the church, while, if independent of church influence, all persons are magnets of force to themselves. You wonder why a man with unpopular thought succeeds; his success is only attained after a careful preparation of the soil to receive the seeds he sows; and when thus carefully prepared he scatters the seed, which springs up and bears fruit, some fifty, some one hundred fold, etc.

When Wendell Phillips and Wm. Lloyd Garrison first began their crusade against slavery, it was under the most demoralizing conditions, and yet scarcely a quarter of a century passed before slavery was effaced from the face of this country. By this power of this concentration the pioneers in any grand and glorious work accomplished grand results.

Let us make up our minds what we most desire and strictly follow that idea, and we will draw unto ourselves those influences, that train of thought that will make our object successful, and without such concentration we cannot be successful in any grand result in life.

Millions of people are yet looking for the millenium, forgetful of the fact that the millenium can only be attained by the cultivation and development of our own best and grandest powers. We are drawn together as Spiritualists by this same concentrated power of thought, but not being all equally developed on the same plane of thought we contend with each other. When all are equally developed, all will harmonize—all will be in harmony and peace.

By powers of concentration we are able to cross the ocean to day; to send trains across the continent; to control the electricity; to bless humanity with the many thousand mechanical devices so well known, and without which we could not accomplish anything which beautifies and glorifies our lives, and by applying this same law of concentration to our spiritual culture what we are now doing mechanically, we can all be great centers of spiritual power if we so desire. Place your standard high; have a noble and grand purpose in view, and your best and purest thoughts will lead you forward to grand and glorious results.

On Sunday evening, as announced, the services were to include the naming of a babe, as a prelude to which the speaker said he would give a short lecture on the subject "What relation does Spiritualism bear to religion." In explanation the speaker said many of you have come to the services to-night out of curiosity—a desire to see how these Spiritualists perform the rite, styled by all Christendom, a christening, and as there are so many strangers present we will explain to some extent the difference between us and theology, and in doing so it may be necessary to draw some comparisons, which we trust will not offend those present who are yet in the churches, as truth should in no wise be offensive. With theology all that is necessary is to accept the thirty-nine articles of faith and your prayer book and sit quietly, allowing time to regulate the future. Investigation, thought, reason, being deemed not only unnecessary, but actually forbidden by the churches. In your business life, mechanical life, or artistical experience, how would the standard of 100 years ago compare with your present development. Now if this comparison is not satisfactory, how much better is the religion of 2,000 years ago to be compared to the present development of the human mind? Is it at all possible that the human mind can stand still in one direction while advancing in another? We claim Spiritualism comes as a necessity of the hour. It opens up to the mind of humanity ideas and possibilities that were unknown fifty years ago. It has caused us to think, and to think is to act, and action means the utter destruction of all theology. If theology is true we can be devils our entire lives, with the exception of five minutes just before dissolution, and for that length of time we can become penitent; and through the goodness of some other party we will walk into heaven over the heads of those who all their lives had been trying to do what was right. Spiritualists have no Bible, no altar, no creed, no church, but we have at heart the good of all mankind—a desire to know the truth, to aid lovingly our brothers and sisters on their way through life, and with this for our standard we can accept the good embraced in all creeds, all Bibles, in all nature. We are not limited to the creeds or the crafty opinions of any clergyman, of any church. When our spirits have thus got beyond the narrow limit of a man-made Bible and religion, we are then in a condition to develop our own best and purest attributes—the God within us.

The service of the evening being the naming of the child, we may say we love children; they are the flowers of the household; they should be guarded, loved and cared for as flowers, given plenty of sunshine and air, with as little of the teachings of theology as possible.

In the language of the priesthood, "give us the first ten years of childhood and you can have the man or woman." If you hedge your child about with the idea of eternal punishment and the consequent of fear of death and hell and surround him with theological influences you must expect him to regard ministers and priests as his natural enemies and God as a monster. If we were about to attempt a revival we would not hold up to your view the terrible deformities of a burning hell, with all horrid details to frighten the people, but would picture to you the beautiful in nature in a life of purity and love. The happiness to be derived from acts of kindness; the blessings derived from a life devoted to blessing each other. If our ideas do not conform to truth, then our opinions, our prejudices must retire before the march of its inexorable law. Of what possible service to generations yet to come would be our opinions if they did not correspond with facts, therefore let us leave the opinions of children until the intelligence of the child asserts itself.

Thomas Paine and Voltaire could not have been otherwise than what they were, because their minds were adapted to the views they expressed. Let us teach each child that he is making his present and future life as he goes along, and give them no false ideas of death to frighten them, and give them only ideas of love and kindness, trusting to the future to develop their highest and holiest attributes.

After the lecture the beautiful ceremony of naming the child of Mr. and Mrs. Chas. Sweet, members of the Independent Club, was performed by Mr. Fletcher, under the guidance of spirit friends, as follows:

The platform being decorated with flowers, the child, a little boy of four months, was brought in by its parents, Mr. and Mrs. Chas. A. Sweet, who were preceded by two young ladies dressed in white and bearing a wreath of rose buds, the procession being closed by two other young ladies also dressed in white, and when arranged in front of the platform Mr. Fletcher offered an invocation, immediately after which the speaker received from the young ladies the wreath of rose buds, and fastening it to the breast of the child, said: "By direction of the spiritual guides I name thee Clarence Fidello, the name being selected by the spirit guides of the speaker. The ceremony closing with a blessing and music suitable to the occasion The hall was crowded, and all seemed delighted with the simplicity and beauty of the ceremony. DOCTOR.

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TESTIMONIALS.

CHICAGO, ILL., July 24 '90.—I have just read your reproduction of Lacy's Warnings. In reproducing this book you have done the cause of Spiritualism a good service. I regard them as a grand auxiliary in our work. MOSES HULL.

MT. LEBANON, N. Y.—I am wonderfully pleased with the book. CHAS. CARTER.

MT. LEBANON, N. Y.—Sparkling with gems more precious than gold, it is the record of a wonderful work. One of the finger marks of God pointing to what since has taken place, is still occurring and more that is to be. The wonder is heightened when we see it to be more clearly descriptive of events within the last fifty years than of the times when the messages were given. A. G. HOLLISTER.

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WANTS TO KNOW.

To the Editor of The Better Way.

The subject of spirits retaining their individuality, or, in other words, individuality being eternal, has caused me a great deal of thought. I would like to give my thoughts upon the subject, and to be set right by some of the advanced minds either in or out of the physical body.

As we well know life is transmitted by co-habitation. Individuality commences at conception. If this be true, then a beginning would presuppose an ending. That our natural bodies have a beginning and an ending as individual bodies we can in a measure understand. We draw from the earth and surrounding elements the material that causes the body to grow from infancy to manhood and to maintain it until the spirit leaves it. Then through decomposition it returns to its natural elements; the sources from whence it came.

That life is eternal we do not doubt, therefore it can have no beginning. But as my individuality commenced at conception the life inhabiting my body must have always been, but never before became individualized in the present form. Therefore does it not appear reasonable that the individual spirit will in its evolutions through spirit life become so etherial that it will eventually lose its personal individuality? and thus be swallowed up in the great sea of life and spirit?

Thought, we are instructed, is eternal. If that is true can any of us have an original thought, or one that has not always existed? If we do have an original thought then it cannot be eternal because of never having existed before and having a beginning in our brains or minds it of a necessity will have an ending somewhere or somehow. I cannot bring myself to think otherwise than that mind, matter, spirit, life and thought are eternal, but cannot see how we are to retain an individualized personality through all eternity.

There are fixed laws governing all things, and there is no use telling me these are mysteries of God and are not for us to understand. God has no secrets. It is only by reason of ignorance that we cannot understand. Therefore the desire for knowledge and wisdom that we may become more Godlike.

I hope, as I said before, that some advanced minds will take up and give us light upon the thoughts submitted in my crude way. I am earnestly seeking for knowledge and wisdom so that when the time comes to lay aside this material body I may take on a bright spiritual body, and at the same time be an instrument to help others into the light.

WM. E. E. KATES.

LITERARY.

The January number of the Cottage Hearth has just arrived, cheery and bright as a wood-fire. It contains an art lithograph in bright colors on embossed paper, printed so cleverly that it can hardly be distinguished from an original painting. Accompanying it is a fine poem by Celia Thaxter, the last verse of which we especially like.

"Skies may be dark with storm,
While fierce the north wind blows,
Yet earth at heart is warm,
And the snowdrift hides the rose."

The leading prose contribution is a letter from Mr. Claire Orr, a member of the Expedition now penetrating Central Africa from the South with a view to discovering the lost Ophir, or the veritable "King Solomon's Mines." The letter is written from Mafeking, Bechuanaland, where the Expedition, at last accounts, was about to leave behind them the outposts of civilization and plunge into a district hitherto unknown, and only guessed at in Rider Haggard's wildest romances. Mr. Orr's next letter will be eagerly anticipated. Other articles of special interest in this number are "Post Office Joe," by Margaret Vandegrift; "Out of the Snow," the first installment of a story of New England farm life, by Willis Boyd Allen; an illustrated sketch of the wonderful Mt. Pilatus Railway, in Switzerland, original music, garden talk, etc., etc. The Departments for children, mothers, house-keepers and dress-makers are well filled with fresh and practical helpful matter.

Our readers will remember that we offer both THE BETTER WAY and the Cottage Hearth for 1891 for the single sum of $2.50. In order to secure the beautiful frontispiece of the January Cottage Hearth, subscriptions should be sent in at once, before the edition is exhausted.

Rev. E. P. Foster, in Cincinnati, Rev. Howard McQueary, of Canton, O., Rev. Henry Frank, of Jamestown, N. Y., Rev. T. J. Shelton, of Little Rock, Ark., these are a few names who within the past few months dared to stand alone, if need be, when what they believe to be the truth was at stake. All are exceptionally able, earnest and loyal to what they believe to be the truth—men with large hearts and pure minds.—American Spectator.

Mr. J. J. Owen has retired from the editorship of the Golden Gate to take up the management of the San Jose Daily Times. Mrs. Owen will conduct the Golden Gate hereafter.

If God is a He and made man, who made woman—there being no like effect without a like cause.

Miss Laura A. Radford

Of Cincinnati, Ohio, aged twenty-eight years, passed out from the mortal duties of this sphere. A large number of relatives and friends of the deceased gathered at the parlors of the Sherwood house on last Tuesday, December 22nd, to pay a farewell tribute to the kind mortal servitor of the passed-on spirit of Miss Laura. The simple and impressive services opened with congregational singing of the hymn, "Nearer My God to Thee," after which the Rev. H. D. Moore delivered a pathetic address of some twenty-five minutes' length, alluding to the comfort which the knowledge of the continuity of life after death brings at the parting of our dearest friends. They have not passed on to some far-off region, though our eyes cannot behold nor then paled and lifeless lips respond to our farewell kisses, they perceive us and know our affections for them. Who could be a better, more loving, ministering angel to me than my own pure and faithful mother. If she nursed me as a babe, guided me in my youth, directed me in manhood, would her love for me cease at death? Nay,

"For Love hath warrant to defy
Even Death to break it tenderest tie.

Death is no barrier to the ministrations of dear ones passed on. After the close of the invocation, Mrs. Weimer sang the solo,

"When the mists and clouds have rolled away
We shall know each other as we are known,
Some sweet summer day."

The friends then took a last look at the earthly form of one whom they had known and loved for her kindness and sympathy. The remains were then transfered to Pomeroy, O., for interment, accompanied by Mrs. M. C. Sherwood, her sister.

Reported for The Better Way.

Spiritual Progressive Society.

Mrs. Adah Sheehan delivered an entertaining lecture before the Spiritual Progressive Society in their hall at Camp Washington, this city, on Sunday evening, 21st inst. She chose for her subject, "The effect of religious belief on departed spirits," and handled it with more than her usual eloquence and force. The large audience present was spellbound from the opening to the close of the address. Before the meeting adjourned, one of the members requested that she deliver a poem on "Soul," which she complied with in a verse that was simply grand in its conception and style. Certain spirit tests were given by Miss Wehrle, and the meeting closed with the usual trumpet circle.

A MEMBER.

Reported for The Better Way.

PSYCHIC RESEARCH SOCIETY.

The report of this society was conspicuous for its absence in the issue of THE BETTER WAY of Dec. 20th, but owing to illness I was unable to report, but as many of the readers of this excellent journal of news have made inquiries in regard to the omission on my part I herewith submit my excuse and will try to make amends. The meeting last Sunday was largely attended and the address that fell from the inspired lips of Mrs. Adah Sheehan, one of the best, we believe, that has ever been given through her organism, but we find that we are ever sounding new depths, ever receiving a more lucid explanation from this never failing spring of spiritual knowledge. Last Sunday there were many present who had never attended a spiritual meeting of any kind. Several of these were fortunate enough to receive a psychometric reading at the close of the grandly eloquent discourse. One gentleman rose to his feet at the conclusion of the reading and stated that he was an entire stranger to all in the hall, with the exception of a gentleman whom he had brought with him, and who had never been to a spiritual meeting before. This man also received a reading and both were entirely correct, even wonderfully so.

Other strangers were heard to exclaim as they left the hall, "Well, if that is Spiritualism I want more of it." And yet another said to a companion, "How long have these spiritual meetings been going on? I never heard of them until two weeks ago." And great was this person's surprise to find that there existed in Cincinnati three meetings conducted by Spiritualists, and immediately rejoined: "I am going to every one of them; they are grand." Another surprise was in store for this individual when THE BETTER WAY was presented by a "Psychic" who had overheard the conversation and desired to place in their hands something that would last all week: "What, a Spiritualist paper printed in Cincinnati, and I never heard of it before."

Such things as these transpire every Sunday at our hall, and "straws show which way the wind blows." The exercises of the afternoon closed by the exercise of Mrs. Sheehan's truly beautiful gift of improvisation of a poem from subjects suggested by a number of the audience. On this occasion the word duty being so grandly played upon that the audience seemed to borrow the inspiration of that hour, and a reflection of the sublimity that shone upon the face of the speaker greeted us in the face of every listener. Our meetings are free and all are invited. With a merry Christmas greeting to the readers of THE BETTER WAY everywhere, I remain the friend of truth and the advocate of progression,

EVA SAGMASTER.

PUNGENT PARAGRAPHS.

Happy New Year!

⁂

The Chinese now claim to be the originators of Masonry. Therefore that big wall, perhaps—to keep out the peeping Mellcan man.

⁂

"New Years" is a good time to pay debts—especially subscription bills, for it quiets the sleep of the newspaper man, and enables him to see the bright side of life, and thus to cheer his readers on to renewed efforts and a happier future. So mote it be. Amen.

⁂

"Is the Sunday school a failure?" is answered in the affirmative by the Primitive Methodist Quarterly. The next argument that should naturally follow this would be, "Is Christianity a failure?"

⁂

A little girl, in order to prove that it is wrong to cut off the tails of horses and dogs, quotes the scriptural injunction, "What God has joined together let no man put asunder."

⁂

An ignorant country merchant raised the price on postage stamps because, as he said, the McKinley bill had affected their former prices.

⁂

Johnny Hawkeye wants to know if Dr. Koch can cure the consumption of mince pies which he has had since Christmas.

⁂

The N. Y. Herald nominated Mr. Dana, of the Sun, for Senator from New York to the U. S. Senate—apparently as a joke. But now has a gala time reprinting the comments from other papers, many of which are extremely favorable. The Herald probably didn't bargain for this.

⁂

Late dispatches say that the Pope is ill—very ill, too. Wonder if he would like to try a healing medium? Or doesn't he like spirits?

⁂

The Journal thinks that Eve was hypnotized by Satan through the medium of a "suggestion," and Eve in turn "hypped" Adam.

⁂

SUGAR.

Half a pound of glucose,
Half a pound of sand.
Make the angry housewife
And the grocer bland.
—Boston Traveler.

⁂

The progressive actor carries her wardrobe in a pill box.

⁂

Like the Tammany braves in New York City, the red men in Dakota are indignant at the injustice of the alleged census—not because it detracts from their dignity as a community or lessens their representation in Congress—but for the more substantial reason that it deprives them of their just share of daily bread and beef. Hence the ghostdance.—Albany Times.

⁂

Jules Verne is the author of twenty-four novels.

⁂

The emperor of Germany ordered prayers in the churches, beginning with the 6th, for the safe accouchement of the empress Augusta, which is expected in January. He believes in the aid of psychological or spiritually magnetic influences.

⁂

TOO WELL BOTTLED.

Why is it there are so many vinegar visaged Christians?

They keep their religion over for use on Sunday and it sours.—N. Y. World.

⁂

There are more marriages among the poor than the rich because the former mate themselves to a large extent for mutual consolation, misery loving company.

⁂

Emperor William, of Germany, in a speech recently, condemned classical education, and said that the youth must break with the medieval and monkish habit of mumbling away at Latin and Greek, and turn to modern and useful things. He also complained that certain physical ills, especially shortsightednesss, are increasing alarmingly, owing to long hours and bad ventilation in school rooms.

⁂

Gen. Hampton, of South Carolina, presents his compliments to Mr. Ingalls, of Kansas, with the assurance that the agricultural movement is not as much of an iridescent dream as it was.—Ex.

⁂

Now that the election war is over, the Behrings Sea matter is bubbling again.

⁂

A CURIOUS DREAM.

A laborer at the Dundee harbor lately told his wife, on awakening, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats denotes coming calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, a sharp lad, who heard his father tell the story, volunteered to be interpreter. "The fat rat," he said, "is the man who keeps the public house, that ye gang till sae often, and the twa lean anes are me and my mither, and the blind ane is yerself, father."—Scotch Paper.

⁂

There was a little councilman,
Who gave an interview.
And when he saw it in cold type,
Into a rage he flew;
Thus doth the politician oft
His first opinion rue. —Pa. Press.

⁂

MISTAKEN IDEAS.

Salesman at hosiery department, loftily—Of course, if the manager says for me to take the goods back I'll take them.

Customer—You'll take them back if he says so?

Certainly, sir.

You will be governed by what that plain little man in black says?

Of course. Why not, sir?

I thought you owned the store.—Chicago Tribune.

⁂

CALCULATING MACHINES.

The most astonishing novelty in Paris is a calculating machine, invented by M. Bollee of Le Mans. By simply turning a wheel it adds, multiplies or divides any number of figures up to lines of fifteen, and with amazing rapidity.

⁂

POWER OF HYPNOTISM.

A correspondent of the London Spectator claims that by a mere suggestion of age he can make a hypnotized youth suddenly look old, to the extent of his face muscles falling in, and the hue of age overspreading it.

⁂

CONVINCING PROOF.

An irate customer in restaurant—
He found a something hirsute in the soup—
The mild attendant did with venom taunt,
And then sent missiles at him cat-a-whoop.

The waiter, dodging crusts, bones and pies,
Salt-cellars, goblets, sirup-cups and plates,
Mildly remarked, "Ah, now I realize
How 'all things come about to him who waits.'" —Boston Courier.

⁂

In the Parisian cemeteries it is now customary to place metal boxes on the tombstones. Each box has a slit on the top, and in it the visitors drop their cards. The relatives can thus see the names of persons who cherish the memory of the deceased.

⁂

THE CAUSE OF THE ROW IN BRADY'S ALLEY.

Mrs. Neefy—Me daughter Rosie got a phropose from Danny Doogan last night.

Mrs. Burns—She did?
Mrs. Neefy—She did.
Mrs. Burns—Sure Oi hadn't hear-rd that th' bye had lost his eye sight.—Judge.

MOVEMENTS OF MEDIUMS.

W. H. Vosburg has removed to 609 River St., Troy N. Y.

Lyman C. Howe speaks at Meadville, Pa., for January '91.

W. J. Colville will speak in Worcester Dec. 28th and January 4th.

J. Clegg Wright lectures in East Saginaw, Mich., during January.

Mrs. Carrie Twing will be in Pittsburg, Pa., the month of January.

Dr. E. H. Mathews has located at No. 1 Chester Square, Boston, Mass.

Dr. George Dutton's address is Hoffman House, suite 8, Boston, Mass.

Address Dr. A. W. S. Rothermel at Ida Grove, Ia., Lock Box 8, until further notice.

Dr. F. L. H. Willis will lecture in Buffalo, N. Y., during the Sundays of December.

Lyman C. Howe's address during December will be 2137 Uber place, Philadelphia, Pa.

Hon. Sidney Dean occupies the platform at Grave's Hall, Springfield, Mass., during December.

Mrs. S. Seery, by urgent request, has gone to Evansville, Ind., to give a series of trumpet seances.

Mrs. Carrie Downer Stone is located at San Jose, Cal., and can be addressed there for engagements.

Dr. U. D. Thomas, psychologist, may be addressed at 343 North Lafayette Street, Grand Rapids, Mich.

Mrs. Mary C. Barnitz, will accept engagements to lecture. Address: 90 Laurel street, Cincinnati, O.

Address George H. Brooks at 722 South Grand Ave., Los Angelos, Cal., where he is now lecturing.

Miss Jennie Leys speaks during December in Lynn, Mass. Her permanent address is Box 13 Medford, Mass.,

Mrs. De Wolf, the lecturer and slate-writing medium, will speak in Cleveland, O., the last Sunday of December.

Prof. G. G. W. Van Horn has located for the winter in New York City. Address him at 355 West Twenty-ninth street.

Mrs. Nellie S. Baade, trance and inspirational speaker, will make engagements for winter mon'hs. Address: Capac, Mich.

W. A. Mansfield, the Independent slate writer, has located for the winter at Hotel Albemarle, 282 Columbus Ave., Boston, Mass.

Hon. Sidney Dean will speak in Willimantic, Ct., the Sundays of January, and will go to Denver, Colorado, for February, and to Cincinnati, O., for March.

Mrs. Carrie Van Duzee has closed her labors at Dayton, O., and has returned to her home in Geneva, O., where she is ready to receive orders for future engagements.

Mrs. Augusta Francis Tripp, mental healer; also correspondent and short story writer for the spiritual and progressive papers, may be found at 8 Dwight street, Boston, Mass.

Dr. W. S. Eldridge and family have left Atlanta, Ga., for San Francisco, Cal., where they will remain for a time being. We hereby introduce them to the friends in California.

Prof. J. Clegg Wright speaks in Indianapolis during December; E. Saginaw, Mich., January; Grand Rapids, Mich., February; New York City, March, April and May; Cincinnati, June, 1891.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 264 East Main St., Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

Edgar W. Emerson will lecture and give tests at Fitchburg, Mass., December 21st and 25th. Address him at his home, Manchester, N. H., 240 Lowell street. Open for engagements for Sunday, January 4th and 11th.

Mrs. H. S. Lake will speak for the Spiritual Society of Washington, D. C., the Sundays of December. Parties wishing her services for week days in that vicinity will address her at 52 Worcester street, Boston, Mass.

Dr. J. K. Bailey spoke at Stutgart and near Almyra, Ark., Nov. 2d, 7th and 8th; at Glenwood, Crawford Co., Ark., Nov. 16th; at Arkloe, Ark., Nov. 20th; at Liberal, Mo., Nov. 30th. For engagements address him home address, 512 S. Washington Ave., Scranton, Pa.

Mrs. H. S. Lake, regular speaker at the First Spiritual Temple, corner Newbury and Exeter streets, Boston, has been during December in Washington, D. C., before large and enthusiastic audiences. She returns to Boston and resumes work in the temple January 4th. She has been re-engaged by the Washington Society for February, 1892 Permanent address: 52 Worcester street, Boston, Mass.

Moses Hull writes from Portland, Oregon that his and Mrs. Hull's meetings closed on the night of the 7th in good shape. The large hall was packed to its utmost. The interest increased to the very last, and they were urged to remain a few months longer if not permanently. They told him if they would stop there they would build him a church. He finally partly promised that Mrs. Hull or himself or both would return that way. There is no better field in the world for a first-class lecturer than Portland, Oregon.

Indianapolis, Ind.

I respond to your cry for photos of speakers and mediums, and would be pleased if I could also respond in person as well.

I desire you to say that I have met with a warm reception here by the First Society, and have been re-engaged to continue with them the month of January. I am most sincerely yours,

BISHOP A. BEALS.

Did you notice that fine head of hair at church last Sunday? That was Mrs. B——. She never permits herself to be out of Hall's Hair Renewer.

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To Cassadagans.

Messrs. Barrett & McCoy wish to announce to all who have subscribed for their work on, "Cassadaga, Its History and Teachings," the work is rapidly advancing in preparation, and is expected to be ready for delivery by March 1, 1891. The work will be of great interest to all who have visited Cassadaga or who are interested in Spiritualism, and in order that the size of the edition may be estimated, they will be pleased to recieve the names of any who wish the book—at $1.50, delivered free. No money to be sent till notified that book is ready. The work will contain, besides historical matter, articles by the ablest writers in Spiritualism. Address

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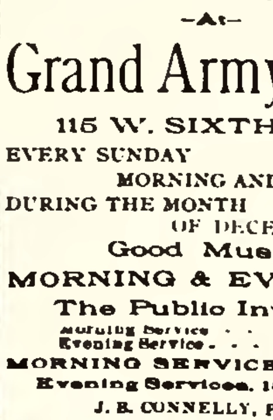

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